

International Spiritualist Federation Meets In Paris

PARIS, France — The World Spiritualist Congress of the International Spiritualist Federation was held in Paris, France, on September 7 through the 14th. Delegates from nations around the world met at the Societes Savantes Hall in that historic city.

Probably the most valuable piece of work accomplished during the seven-day congress was that after more than nine years of effort and negotiations, the

South and Central American Federation of Spiritualists became affiliated with the International Spiritualist Federation.

David Bedbrook of England was elected to the position of president. Other officers and directors include: Ralph Carlson of Sweden, secretary; Harry Dawson of England, treasurer; directors, Rev. Melvin O. Smith of the United States, Dr. Karl Muller of Switzerland, Armand Donnal of Belgium, Kai Ipsen Pedersen of Denmark, Mrs.

Mabel Hibbs of Wales, and K. H. C. Spee of Holland.

On the scene for Psychic Observer was Rev. Melvin O. Smith, whose complete story of the Congress appears elsewhere in the paper. Rev. Smith led a delegation of 24 persons to the Congress.

Also appearing in this issue are excerpts from several of the speeches delivered by world-famous Spiritualists — Maurice Gay, general relations officer of the Centre Spiritualists de

France; Leon Lemoine, president of the Union Spirite Francaise; Henr. Biquet, president of the Federation Spirite Liegoise; Dr. Karl E. Muller of Zurich, Switzerland, research officer of the I.S.F.; Maxime Hugues, vice president of the Societe des Amis de la Maison des Spirites; Georges Gonzales, general secretary of the Union Spirite Francaise, and Mrs. Dorothy Smith of the United States.

Unfortunately copies of many of the speeches were not avail-

able. However, Rev. Smith has quoted throughout his story others who were introduced on the international platform.

Special guests at the congress were Lord Dowding, British Air Chief Marshal, and Madame Adrienne Bolland, famous aviatrix, the first woman to fly solo over the Andes Mountains.

For the complete story of the happenings and speeches of the International Spiritualist Federation Congress, please turn to Page 7.

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SPIRITUALISM'S PICTORIAL JOURNAL

No. 456

JAMESTOWN and CASSADAGA, N. Y., NOVEMBER 10, 1957

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TWENTY CENTS

Editor's Notebook

Stress On Youth

During the past several weeks your editor has had the opportunity of attending national Spiritualist conventions in Denver, Colo., St. Louis, Mo., and Portland, Me. It goes without saying that the conventions were run along similar lines but there was an undercurrent that could be strongly felt at each—namely—the need for concerted action aimed directly at young people.

A hard-hitting, forceful report was delivered by Clyde A. Dibble, national superintendent of NSAC lyceums, during their recent convention. It is well worth the attention of all Spiritualists and certainly worth a page in the "Notebook."

In part, Mr. Dibble said: "This is tenth annual report and it is a significant and appropriate time to take unbiased inventory of results obtained and success achieved, if any.

"During these ten years, I have listened patiently and hopefully to many of you who have promised that you were going to start lyceums but for some reason they have not come into being. If Spiritualism is such a wonderful truth, why is it not recognized throughout the world as a religion? Why do people doubt our belief in God? Why do boys and girls of other religions think us strange?

"I have talked much to youth. Thousands are spiritually weak and want an out for their sin. They are afraid Spiritualism is all too true and do not want to face it. However, they also say incompletely developed mediumship—doubtful and nebulous messages rarely interest, let alone convince intelligent people. . . . Youth accepts little on blind faith and tradition and asks the chance to know and reason for themselves. Being trained intelligently in scientific methods, they bring this kind of mind to consideration of religion. They seek teachers who can speak with authority on these ethereal realities and by what procedures they can find this spiritual nature both within and without. Do we have teachers to meet this challenge? Has Spiritualism made us more self-reliant or more dependent?"

"I wonder how many of you realize the ideas of Andrew Jack-

Senator Smith Speaks At NSAC Meet In Maine

Psychic Science Association Holding Annual Conclave

The New Jersey Psychic Science Association is currently (Nov. 9-10), holding its 33rd annual convention at Herman Hall, 589 Orange St., in Newark, N. J.

Official business meetings will be conducted on the opening day by Rev. Dorthea A. Morris, president of the National Psychic Science Association and by Rev. Dorthea C. Dencer, president of the New Jersey Psychic Science Association.

Election of officers will be held on Saturday evening. Soloist for the evening service will be Jay Abbott of New York City.

Sunday afternoon ordination ceremonies will be conducted for Clark McIntyre, George West and Miss Louise Brennan. Assistant minister certificates will be presented to Mrs. Theodore Renner, Mrs. Mary Regholec and Mrs. Clair Stevens; and active student certificates to Frank Regholec, Ralph Wender and Mrs. Ethel Alexander.

Rev. Dencer will conduct memorial service on Sunday evening to be followed by healing services with the Rev. Mathew Matulwick officiating, assisted by Rev. Clark McIntyre. Rev. Morris will be the lecturer for all services.

Chairlady of the convention is the Rev. Carolyn Engeman.

son Davis are finally being understood and appreciated by their modern counterpart of child psychologists, pediatricians and teachers, in harmony with a new ministry for children by liberal religions. They no longer talk of the devil, fear, vicarious atonement, but start from the same point Mr. Davis did—that children are born perfect in God potential, pure, and capable of infinite possibilities. Proper early training prevents later complexes and neuroses which obstruct the flow of spirit from God.

"I believe in youth, do you? I believe in giving them a chance to develop their powers in new responsibilities. I want to see youth grow up knowing and experiencing spiritual guidance, inspiration and healing. I want to see them learn to think for themselves in religion and find the truth about life, free to travel the road of self-discovery, the road of growth which winds uphill all the way to God."

"Is Spiritualism just an old people's religion? I pray that we who follow it will be sincerely concerned with the spiritual education of today's children."



STANDING OVATION was given by the more than 300 Spiritualists attending the National Spiritualist Association of Churches annual convention to Senator Margaret Chase Smith, keynote speaker at the opening banquet. To the Senator's right is Rev. Robert Macdonald, president of the NSAC and to her left, Clarence E. Sewart, president emeritus of the Maine State Association.

Dibble, Barnes, Burroughs Re-elected By Delegates

The National Spiritualist Association of Churches, oldest organization within the movement of Modern Spiritualism, held its 65th annual convention in Portland, Maine, October 14th through 19th. About 400 persons, 157 of whom

were voting delegates, attended the week-long conclave at which U. S. Senator Margaret Chase Smith of Maine, was the keynote speaker and three members of the national board were re-elected.

Clyde A. Dibble of Burlingame, Calif., was re-elected treasurer of the NSAC. Re-elected as trustees were Dr. Victoria Barnes of Chicago, Ill., and H. Gordon Burroughs of Washington, D. C.

Keynote Speaker

Senator Smith, probably the first U. S. Senator to address a national Spiritualist convention, was the featured speaker at the banquet held on the first eve of the meeting. It was not, however, the first time she had addressed Spiritualists as is noted in her address which concludes this story. Senator Smith was introduced by Clarence E. Stewart of Augusta, Maine, president emeritus of the Maine State Spiritualist Association of Churches. Presiding at the headtable was the Rev. Robert J. Macdonald, NSAC president, of Niagara Falls, N. Y.

Most of the 48 states had dele-

gates at the annual convention representing a membership of more than 6,000 individuals and 300 churches.

Host group was the Maine State Association led by the Rev. William Hubbard of Etna. Convention committee chairman was Rev. Chester H. Lucas.

Business sessions were held during the morning and afternoon with services in the evening. Platform mediums who gave spirit greetings included: Lena Crane, Mollie Beck, Rose MacKay, Ralph Whitney, Betty Possehl, Anna K. Rose, Ordron, Velma H. Dickson, Peter Evert, Ida Demopoulos, Robert J. Barnes, Evelyn Muse, D. Mona Berry, Richard Ireland, Lillian Courtney, Walter Holder and Fanion H. Dorsch.

Midway during the convention, a motorcade traveled to Canaan, where special services were held at the burial place of Harrison D. Barrett, first president of the NSAC.

Moral Force
Senator Smith headed her re-

(Continued on Page 16)

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S.E.C. Conducts Northern and Southern Institutes



FACULTY MEMBERS of the Northern division of the Ninth Annual Spiritualist Episcopal Church Institute include: front row, Rev. Ella Riley Sutton and Rev. Ruth L. Walling; back row, Mrs. Fredonia Corner, Mrs. Marian Berry and Rev. Aneta Cantwell Lonergan.



FACULTY AND STUDENTS of the Southern Institute pose for a group picture. In the front row are the staff members: Rev. Winifred M. Chase, Robert Leith (registrar), Rev. Kitty McKay Leith, Rev. Dorothy G. Flexer, Rev. Aneta Cantwell Lonergan and Rev. Russell J. Flexer. Not pictured was Rev. Lloyd Chase. Behind the faculty are members of the student body.

Northern and Southern Institutes Held by SEC

The Spiritualist Episcopal Church held two Institutes during the summer—a Northern and a Southern Institute, according to Mrs. Margaret E. Hosmer of Dimondale, Mich.

The Northern Institute was cli-

mated with a banquet held at the First Spiritualist Episcopal Church of Lansing, Mich. The banquet was prepared and served by the ladies of the church to 22 students and faculty members. Diplomas were presented

to those who had successfully completed their courses.

Special music for the program was by Mrs. Harriet Bullard, soloist, accompanied by Thomas Sutton at the organ.

Presentation of diplomas to students attending the Southern Institute was made at a banquet held at the Rockets Club of the Shrine of the Master Spiritualist Episcopal Church of Tampa, Florida. Certificates were presented to 18 students. The sessions were conducted at the Ritz Hotel of St. Petersburg.

Election of Rockets Club officers was held with David Downer re-elected to the position of president. Other officers are Lawrence Minego, vice president; Miss Isla Lippencott, secretary; and Mrs. Jean Courtney, treasurer. The next dinner meeting of the Rockets will be held on Nov. 16 at Robin's Restaurant in Siesta Key, Sarasota.

First Anniversary Marked by Church In San Antonio

The Universal Church of Science of 1537 N. Alamo, San Antonio, Texas, marked its first anniversary with special services held on Sept. 17th according to the Rev. M. Hersey, pastor.

During the services, Rev. Hersey presented Marcelo Gonzales with a certificate of Metaphysical Counselor. Several telegrams expressing congratulations were read. Flowers for the ceremony were given by the Universal Soul Science Temple whose pastor is Rev. C. A. Williams.

A social hour was held after the service.

Rev. Ruth Gallagher Active in Philadelphia

The Dorothea Psychic Center, 5307 Walnut St., Philadelphia, Pa., has now been located in the same spot for 19 years, according to the Rev. Ruth E. Gallagher, pastor.

A write-up carried in a Philadelphia publication terms the center as one that is "serving humanity with its doors open to everyone."

Rev. Gallagher is carrying on a work that was performed by her mother and her grandmother. Regular meetings are held each Tuesday and Thursday at 7 P. M. Special ladies circles are held on Wednesday at 1:30 and 4 P. M.



Rev. H. Gordon Burroughs, Rev. F. W. Hutchinson and John Kahler

Henman. Organist was H. C. LeMire.

The banquet was served by the Ladies Auxiliary of the host church.

Mourn not the dead,
 But rather mourn the apathetic throng,

The cowed, and meek,
 Who see the world's great anguish and its wrong.
 And dare not speak.

Congregation Follows Do-It-Yourself Craze

(Ed. Note: The following article appeared in the Northwest Reporter, Milwaukee, Wisconsin, daily paper and should indicate to all of us that Spiritualists can receive a favorable write-up from the working press.)

The completed exterior appearance of Wayside church, 4801 W. Capitol Dr., hides from most residents of the area the do-it-yourself project going on inside.

The congregation and its pastor, Rev. F. Lorenz Lamping, intending to build immediately after selling the old church building during World War II, found themselves restricted because of an order giving G. I.'s first chance at materials. When materials were again plentiful, building costs had soared, and the relatively small congregation could not see its way to raise the estimated \$100,000 required for construction. Taking what seemed to be the only way to have a church, they began building it themselves in June of 1955.

"It has done something wonderful for the people," smiled Rev. Lamping, beaming with pride in his parishioners. According to the pastor, people work on weekends, on their vacations, and even tote their lunch along to the service on Sunday and stay all day to work. The finished church is expected to cost \$35,000.

Anything But Builders

Aside from a few member contractors, the majority of the workers have had no experience in building. "We have an insurance man, a butcher, a machinist, and others all working together," explained the pastor. Since "they have acquired a lot of experience—the hard way," Rev. Lamping feels that the people rightfully have pride in what they have accomplished.

Sidewalk superintendents have by no means been absent from this project, but finding that the workers were just as green at the art as they, they often took up a hammer or saw and began to help. Quite a few church members have been gained in this way.

After moving from its old church at 15th and Wright, the congregation tried temporary quarters for services for a while and then, when the building time became longer, members were asked to attend a church of their choice in the area. Ever since November of 1955, when a temporary roof was completed, services have been held in the basement of the new structure.

Psychic Science

Wayside church is a member of the Psychic Science denomination. Rev. Lamping heads the eleven churches of the denomination in America, four of which are in the Milwaukee area.

After working a while as an auto mechanic, Rev. Lamping completed his college education in the evenings at the Milwaukee Vocational school and then took correspondence courses to prepare for the ministry. "I read every book associated with religion I could get my hands on," the minister recalled, explaining that Psychic Science ministers are required to be well acquainted with as many religions as possible.

Along with the minister's big part in the building project, hunt-

COMING EVENTS

Oct. 14-19, 1957: The 65th annual convention of The National Spiritualist Association, Eastland Hotel, Portland, Maine.

Nov. 9-10: Annual convention of the New Jersey Psychic Science Association, Inc., Herman Hall, 589 Orange St., Newark, N. J. For further information write: Sec'y.: Rev. Dorothy A. Morris, 532 Springfield Ave., Newark, N. J.

Dec. 29-March 30: The Southern Cassadaga Spiritualist Camp Meeting Association, Cassadaga, Fla.

Announcing the publication of my book: "DAYLIGHT MATERIALIZATION AND PSYCHIC POWER OF THE REV. JAMES J. DICKSON," a handsomely bound black leatherette book, with title stamped in gold. Profusely illustrated (i.e.) photograph right is materialized form of Minnie Brown and her medium, J. J. Dickson. This book contains the basic teachings of Spiritualism as dictated by my guide, Juanita; many experiences people have had with my daylight materialization; a photograph of a fully materialized spirit, taken in bright light in the presence of many people; as well as other valuable material. It is said to be the grandest thing that has happened to Spiritualism in modern times. You will treasure it in your library. Send \$5.00 for your copy to Mrs. James J. Dickson, 1420 Meridian Road, San Jose 25, California. (P-455)

Open Church In Sacramento, California



UNIVERSAL SPIRITUALIST CHURCH is the name chosen by the Rev. Minnie T. and the Rev. Robert C. Mobley for their new center located in Sacramento, California. The church is located at 3340 M Street in that city and services will be held each Sunday at 2:30 P. M. and each Wednesday at 8 P. M. The church is affiliated with the Universal Spiritualist Association and the Mobleys have completed several courses with this association.

development of those possibilities. The Lyceum system provides the spark which can kindle the fires of the mind. That they should continue to burn is our responsibility and our mission.

"The time for enthusiasm is now. The need is ever present. Let us face our problems undaunted, knowing that in all our efforts we have wonderful companionship."

Rev. Hermine Leger Observes the 37th Year of Ministry

The 37th anniversary of Rev. Hermine Leger's ordination as a Spiritualist minister was observed with special services and activities on October 8th.

According to Josephine Neff, Rev. Leger conducts regular message and healing services at Beacon Light Spiritualist Church, located at 204 West 94th Street in New York City.

During the anniversary celebration, tribute was paid to the pastor for her years of faithful service.



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Psychic Observer Camera Focused on NSAC Convention . . .

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MAINE STATE ASSOCIATION
OFFICERS . . . seated: Marion
Blaisdell of Etna, secretary; Wil-
liam Hubbard of Etna, president;
and Alice L. Mooers of Etna,
2nd vice president; standing,
Nathan M. Pickett of Gardner,
1st vice president; Olive M. Gray,
of Etna, director; Edythe B.
Meader of Gardner, chairman of
the Board of Trustees; Myra L.
Burgess of Dover-Foxcroft, Silas
Blaisdell of Etna and Claude
Wing of Augusta, all trustees.

LOVE THAT MAINE LOBSTER !!



NEW YORKERS dig into the famous Maine lobster served at the banquet. From left, are: Janese Rose, Ethel Smith and Clara Rosch, all of Buffalo, N. Y., and members of the Center of Psychic Science.

1958 Convention Chairman



REV. MOLLIE BECK, pastor of the Church of Spiritual Guidance, South Ozone Park, L. I., will be chairman of the 1958 convention to be held at the Sheraton-McAlpine Hotel in New York City, October 6th through the 11th.

JUNIOR LEAGUE banquet was held during the meetings. Shown here are the several members of the League. Miss Eugenie Dann of Rochester, N. Y., national Junior League president, is seated second from the left.



Officers, State Delegates and Workers . . .



NATIONAL BOARD OF THE NSAC — seated: Dr. Victoria Barnes, trustee; Emil C. Reichel, secretary; Robert J. Macdonald, president; Clyde A. Dibble, treasurer; and Jeanette Knepprath, trustee; standing, Arthur A. Myers, John H. Cuddy and H. Gordon Burroughs, all trustees.



CONVENTION COMMITTEE CHAIRMEN—Talking it over . . . Chester H. Lucas, Claire Bolton and Clarence E. Stewart.



JUNIOR LEAGUERS take time off for some fun . . . Christine Southland of Chicago; Eugenie Dann of Rochester, president; Richard Ireland of LeRoy, Ill., and Margaret Stevens of Augusta, Me.

SENATOR MAKES A POINT



SENATOR MARGARET CHASE SMITH, keynote speaker for the banquet, displays some of her feelings concerning her remarks—"Moral Force."



FOURTH ANNUAL LYCEUM CONFERENCE is discussed by Ralph Cutlip of Ashtabula, Ohio, who will be chairman, and Clyde Dibble, national superintendent of lyceums. The meeting will be held in Ashtabula during the last of next April.



YOUNGEST CONVENTIONER, Charon Ann, with her parents, Mr. and Mrs. R. G. Howell of Binghamton, N. Y. The "man of the house" is pastor of the First National Spiritualist Church of that city.

Published twice monthly, 10th and 25th, by *Psychic Observer, Inc.* Printed at Jamestown, N. Y., with editorial, advertising offices at Jamestown, N. Y. Editor, Agnes F. Reuther; Business manager, Edward J. Byrne.

Editors Emeritus: Ralph G. and Juliette Ewing Pressing.

POSTMASTER: If undelivered, please send form 1579 to *Psychic Observer, Inc.*, P.O. Box 877; Jamestown, New York.

ADVERTISING RATES

Display Advertising: \$4.00 a column inch; 6 consecutive insertions for the price of five. Forms close six weeks in advance.

Classified Advertising: 20c a line. No contract accepted for less than 6 insertions. Minimum charge, \$6.00.

SUBSCRIPTION RATES

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FOUR HUNDRED FIFTY-SIX

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NOVEMBER 10, 1957

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NOVEMBER 10, 1957

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"Spiritualism Looks Ahead"

The recent Congress of the International Spiritualist Federation carried as its theme for 1957 the motto, "Spiritualism Looks Ahead." Maxime Hugues, vice president of the Societe des Amis de la Maison des Spirites of France, said in his address:

"At the point we are reaching in the study of Spiritualism, we are sure that the Congress motto, 'Spiritualism Looks Ahead' had been specially well chosen, for in the actual world crisis, Spiritualism may and must have a primordial part to play. First, in the present, but above all and still more, in the future. And it is not excessive to think that in a few years from now Spiritualism will be able to cooperate to the renewal of our mankind.

"The world is passing through an unbridled materialist time, but, on the other hand, it is comforting to see that a rather high number of earth inhabitants, and some of the best ones are among them, are upset by the consequences of this materialism and, in trying to find a remedy, they turn themselves toward Spiritualism.

"But now to rally more and more adepts to our cause and mostly intellectuals and seekers, Spiritualism has to turn its activity towards the scientific part, towards a transcendental Spiritualism in order to obtain proofs supporting our doctrinal affirmations.

"We are thinking that the prosecution and the development of our researches on the scientific field is an unavoidable necessity which is conditioning the future of Spiritualism."

If you, our readers, will take the time to read the speeches delivered at the world congress, reprinted in this issue, you cannot help but recognize the emphasis placed on the scientific aspect.

We printed only a few of the talks delivered, but we read many of them and were left with a feeling that the several speakers, all from different countries of the world, were victims of mental telepathy or a far-reaching, strong spiritual force.

The theme of each was: RESEARCH, EDUCATION, PROOF POSITIVE!

Not long ago, while talking to a student of religion, we were told, "Spiritualism is the religion of the future for it alone can span the 'forbidden territory' to science. It, alone, can prove what it teaches."

We agree, BUT, we cannot do this without mediums, topnotch workers, who are willing to give their lives to a cause; willing to accept the abuse, the testing of physical strength as well as spiritual; willing to forego the glories of a successful material life so that their fellowman "may see."

I have sat in too many test seances, seen the medium go away from the seance depleted and exhausted; then listened to the researchers tear each minute of the seance apart with a sharpness that would make the surgeon's blade look dull and I have wondered. Would I do this?

Do we want to build the bridge linking us firmly to science? Unfortunately, we have little choice. We say, we can PROVE and so we must.

Therefore, we must "look ahead" and realize that now is the time, especially for those gifted with mediumship, to step forth and allow their gifts to be tested. Now is the time for each of us to study every word of worthwhile material we can grasp. Now is the time to really fight for the recognition that we so richly deserve.

When man has entrenched upon his consciousness that this earthlife is merely a preparatory step to a life beyond—when he can realize that his actions performed now are helping to form his future status, then and only then, will we have world peace and brotherhood.

Spiritualism is not primarily to talk with our loved ones who have transcended before us. It is to hit us with as forceful an impact as possible with the realization that we are individuals who will continue to be individuals until we have reached our ultimate goal.

With this realization, vividly imprinted before each of us, we will have a constructive reason for living this earth-life, a constructive reason for governing our actions to be constructive and not destructive.

This, then, is our job—to bring to the world, to bring to those whom we love, admire, respect and live and work with, the realization of survival of the individual.

And one of our most lethal weapons in this battle that is ours—is the stamp of approval by the man of science. His word, once committed, is undoubted, for he must prove what he says. We can prove what we say but how much easier the battle if our outstanding test mediums will once again come to the fore as did the pioneers.

"Spiritualism looks ahead" but are Spiritualists looking ahead?

LETTERS TO THE EDITOR

The Ascending

Path

—by—

A. B. MORDAING

The Lamb of God

When John the Baptist, who was at that time baptizing in the Jordan river, saw Jesus coming unto him, he said: "Behold the Lamb of God, which taketh away the sins of the world." St. John 1:29.

And by those words he was revealing the messiahship of the anointed One who would bring to the world one of the greatest religions of all ages: Christianity, for the "Lamb of God" was and always will symbolize the Light of God which dwells within the heart of every man and the awareness of which is the basic esoteric message of Christianity: "Christ in you, the hope of glory." Colossians 1:27.

Age-old Symbol

The symbol of the Lamb is to be found in many early Christian churches, on the tombstones of the fourth century Jesus was not represented by or associated with a cross but symbolized (represented) by the figures of a lamb. A lamb working the miracles described in the Gospels such as multiplying the loaves and fishes and raising Lazarus from the dead.

The lamb with a cross or on a cross was the early Christian symbol to be found before the eighth century. In the year 800 A.D. the Bishop of Mende, in France, wrote a letter with the following context: "Because the darkness has disappeared, and because also Christ is a real man, Pope Adrian commands us to paint him under the form of a man. The lamb of God must not any longer be painted on a cross, but after a human form has been placed on the cross, there is no objection to have also a lamb represented with it at the foot of the cross or on the opposite side."

Nowadays we still find some paintings of the crucifixion of Jesus with a lamb at the feet of the cross and we are in possession of countless liturgical and prayer books with the symbol of the lamb on the cover or on the inside plates or illustrations.

"Agnus Dei"

In various religions we find extensively the presence and the use of the lamb or ram or llama. The word "Agnus" which represents the Hindu god means in Latin a lamb. In the Catholic liturgy we find the following invocation: "Agnus Dei, qui tollis peccata mundi, miserere nobis"—"O Lamb of God, that taketh away the sins of the world, have mercy upon us. Sometimes "miserere nobis" is being replaced by "ora pro nobis"—"pray for us."

The lamb was also part of the pagan ritual of the Gauls who, incidentally, used the same invocation of above in case of fights and contentions.

The symbol of the lamb has therefore been associated with the working of miracles and healing power—the signs of supernatural or supranatural power—the signs of holiness.

The lamb is often mentioned in both Testaments and the zodiacal Ram is also allegorical of elevation for this sign indicates that the sun is crossing the equator emerging from the lower hemisphere unto the higher one.

But why was the lamb chosen by the kingly priests of ancient times and various religious leaders to depict the Divine Light and the symbol of holiness, that is to say of manifested divinity?

Meekness

Of all the creatures of the lesser kingdom the lamb is characterized by its gentleness, its forbearance, its obedience, its innocent trust, its playfulness, its non-rebellious nature. All those qualities can be resumed in one word: **meekness**. So, it was elected to represent this all-inclusive virtue in man, for man being endowed with free will has the choice to be hurt or suffer rather than hurt others and we can either be as "ravenous wolves" or "gentle lambs."

Thus on the island of Patmos, St. John had his prophetic vision concerning mankind in the latter

(Continued on Page 15)

A FITTING TRIBUTE

When Albert Vaughn Strode passed to the Close Beyond, our world lost a gentleman in every sense of that word, for he was well-bred, courteous, gracious and considerate. His artistic sense and appreciation of beauty was rare and in combination with his gentlemanly qualities made him a most unusual human being.

But there was also a core of steel behind the gracious manner and it is not surprising to know that he was decorated for valor in battle exceeding the call of duty. Following a devastating enemy attack when all about him were being killed, he vowed to dedicate his life if he were spared, to the service of God through the instrumentality of his mediumship.

How well he kept that vow and how splendidly he served the religion of Spiritualism is known by thousands whom he aided and by those who enjoyed his friendship.

I will never forget the night in August, 1955, when he sat by my side in a materialization circle with Ethel Parrish and he led us in the hymn, "Home of the Soul." Then he welcomed "Mother Strode" with love and graciousness, the woman who had taken him as a motherless child to her heart many years ago.

We, who remember Albert Vaughn Strode, still join with him in the song he so loved:

"O how sweet it will be in that beautiful land
So free from all sorrow and pain,
With songs on our lips and with harps in our hands,
To meet one another again."

ROWLAND F. NYE
Tryon, North Carolina.

STAMP OF APPROVAL

I would like to congratulate you on the splendid article you ran in your issue of October 10th by Dr. Enid S. Smith regarding the Bible.

It shows good, sound academic scholarship. It is informative and useful. You have rendered a service by publishing it.

REV. RAYMOND C. BARKER
122 West 55th St.,
New York 19, New York.

This is one of several letters we received concerning Dr. Smith's articles. Dr. Smith has consented to be a regular feature writer for our paper and her articles will be appearing in each issue.

AD COPY EXPLAINED

The first inquiry to my ad appearing in your paper wants to know, "What is E therapy?" This brings home the realization that too few know, so the need for explanation.

E therapy was first introduced here on earth by A. L. Kitselman of Pyramid Lake in 1951. This brainchild of Kitselman blossomed out of his association with L. Ron Hubbard and his dianetics.

Since then I have learned that E therapy has been taught and used in the Heaven World.

There is a difference between the two E therapies, but the method or formula of use is nearly the same. Kitselman's E stands for Examiner and refers to the higher self (higher consciousness) who administers the therapy when appealed to. He is not certain of the nature of this E, never having had personal or intimate contact. He knows E by results.

In E therapy as taught and practiced in the Heaven World, the letter E stands for Excellent and is the name of the Healer, the Monad. The Monad is formed out of the body of God, our Creator, Atman, and endowed with God Consciousness, Buddhi, and further enriched by God Mind, Manas.

JACOB APSEL
2438 A No. First Street,
Milwaukee 12, Wisconsin.

OBSERVER TASK FULFILLED

Just a few words of testimony—God bless all of you *Psychic Observer* workers. I have been reading your paper for the past year

only. Words cannot express how much it meant to me and my family. In fact, I wish we received a copy each week.

I am a very busy person but I always find time for your paper. With me first things come first, and it takes a busy body to get things done. It is very easy to find fault, but I love to find remedies instead of faults.

Keep up the good work.

MARY MAYER

532 Franklin Road,
Pontiac, Michigan.

CONGRESS SIDELIGHTS

I consider the I.S.F. Congress to be quite successful in spite of the fact that the Movement had very little new material to present to the world. However, it is of value to meet one another and discuss the situation. Perhaps the most valuable work is done when the Congress is not in session.

We were pleased to receive among us a small group of Italian Spiritualists from Camerino, Italy. The name of their secretary is Dr. Mara Montemaggiore. She does not speak English but I presume she understands it in writing.

This group has done some exceptional research and I am trying to get the facts. They issue a paper, "Aurora," which is published with about 1500 copies of each edition. Some of these copies never reach the subscribers as the Catholic postmen won't handle them.

ROLF CARLESON
(Secretary of the International Spiritualist Federation)

Stockholm, Sweden.

KEITH IN SCOTLAND

At a specially arranged service in the St. Vincent Street Church, the Glasgow Association of Spiritualists were treated to an unusual form of demonstration in this country—blindfold billet reading.

The demonstrator was the Rev. Keith Milton Rhinehart of the U.S.A., now on a world tour. He gave a fine and forceful address to a congregation of more than 700 and then followed this by the demonstration of billet reading.

The contacts were made swiftly and thoroughly and in a period of less than an hour between forty and fifty "touches" were made.

Typical of a contact made: "I want a Meg. Is your name McLellan? (yes). I am sensing you have more people in the Spirit world than here. Father, mother, sister and two brothers. Is this correct? (yes). There is a John and a man called Duncan. (yes). There is a name, Dunbar. Yes that is the name of the house. Your husband is in spirit. (yes). He is dancing now because he could hardly walk before passing. (yes). Have you ever met the medium before? (no)."

Then the control requested that the billet he was holding be taken to the lady to whom he was speaking.

"Is this the card you wrote upon and is it your writing? (Yes).

Rev. Rhinehart is an unassuming young man and speaks of his psychic qualities, which are varied, as if it or they were a trust to be administered by him unceasingly and unselfishly in service to others."

WILLIAM PORTEOUS
Glasgow Association of Spiritualists
Glasgow, Scotland.

Our readers will recognize Rev. Rhinehart as being the feature of a Page One story in the October 10th issue. We are pleased to see our story of him being re-confirmed in Scotland.

An error does not become truth by reason of multiplied propagation, nor does truth become error because nobody sees it.

—Gandhi

American Report of I.S.F. Congress

By Rev. Melvin O. Smith

(Special Correspondent for *Psychic Observer*)

On August 21st a party of twenty-four Americans, including the tour organizers, Rev. Melvin O. Smith, and his wife, Dorothy, sailed from New York on the Queen Mary for Europe. Included in the party were: Mr. and Mrs. James Amstutz of Illinois; Rev. Frances Bond, California; Mr. and Mrs. Edward Dolch, Illinois; Mrs. Mabel Griffin, Washington; Mrs. Ruth Garner, California; Mrs. Hancock, California; Mrs. Ruth Krueger, California; Mr. and Mrs. Edward Knepprath, Wisconsin; Mrs. Macpherson, Winnipeg, Canada; Mr. and Mrs. Koopman, New Jersey; Mr. and Mrs. Malcolm Nichols, Michigan; Miss Reynolds, Ohio; Mrs. Anna Sefton, Arizona; Miss Lena Smith, Pennsylvania; Rev. Emil Schmidt, Ohio; Mrs. Tweed, Arizona, and Mrs. Zerafina Zanriata, New York.

After an extensive tour of southern Europe, including Nice, Rome, Naples, Capri, Pompeii, Milan and Switzerland, the party arrived in Paris on Friday, September 6th, to attend the tri-annual congress of the International Spiritualist Federation.

Opening Sessions

The congress opened on Saturday, September 7th. In the morning and afternoon delegates from nations all over the world gathered at the Societes Savantes Hall, located in the heart of the Latin quarter in Paris, to register. That area has long been the center of French academic and artistic life. The Sorbonne and the Pantheon are but a stone's throw, Notre Dame is nearby, while around the corner in the strangely named Rue Monsieur le Prince, the "Existentialists" hold forth.

On the opening afternoon two exhibitions of Spiritualist souvenirs and psychic art were opened. These were arranged by the Maison des Spirite and the Union Spirite Francaise. Both included works by Augustin Lesage. He was an uneducated miner whose psychic paintings bore features reminiscent of the art of Ancient Egypt. He was told that one day he would visit the tombs of Egypt and discover paintings similar to his own. This he did at a later age in his life.

The most unusual artistic works were those of Pierre Maluc, which were done by the use of a razor blade. The work is done under control by scraping a razor blade on a large sheet of white paper.

Later in the day a civic welcome by the City Council of Paris was given at the Paris Town Hall. The secretary who officiated on behalf of the Council, welcomed the delegates. He gave certificate awards to Council members of the I.S.F. and a bronze plaque, illustrating the history of Paris, to Lord Dowding of England, who was the guest of honor at the Congress. Rev. Melvin O. Smith of U.S.A. received a certificate and the secretary jokingly said that a friend of Rev. Smith's country was in the room, and as a Spiritualist, he should be able to observe him. The secretary then pointed to one of the historic paintings on the walls. It was of Lafayette—whom American friends helped to escape at the time of the revolution—receiving Louis XIV.

The banquet of welcome was held at the Lutetia Hotel, with more than 250 people attending. During the evening, speeches were given by Lord Dowding, Madame Adrienne Bolland, the guests of honor; David Bedbrook, president elect of the I.S.F.; Leon Lemoine, president of Union Spirite Francaise, and Emile Moreau, president of Societe des Amis.

Universal Language

One of the points in Lord Dowding's speeches was of the language difficulty at International Congresses, and he stated that a vital work for International Spiritualism was to persuade the United Nations to adopt a Universal language. He said "If we were successful in this we might make a major contribution towards world peace." He further stated that one of the great assets of Spiritualism was that it was not exclusive, for unlike any other religious movement,

one did not have to accept or reject set creeds in order to belong.

Madame Bolland was the first woman to fly solo over the Andes Mountains. In her speech she told how this feat was safely concluded through spiritual guidance, in 1921, when planes had not been able to reach such altitudes as now. The plane in which she flew had an altitude limit of 6,000 feet. The Andes Cordilleras summits were 7,500 feet. The risk of a crash was so highly probable that everyone tried to dissuade her from attempting the flight. She, however, decided to continue with her plan.

She was in her room with her door locked making preparations for her journey, and orders had been given that she was not to be disturbed. In spite of this there was a knock on the door. Madame Bolland opened it thinking it was the maid. To her surprise a strange woman entered. The pilot

related, she came to a lake and on observing it more closely it looked like an oyster. She said she suddenly remembered the strange woman's message and decided to turn left instead of right, although to turn right appeared to be more correct. As the flight proceeded every further detail of what she had been told proved to be correct. Needless to say, the flight was greatly successful. On her way back to Argentina Madame Bolland said that she called upon the woman. "Why did you give me all that?" asked the flier.

A Close Call

The woman explained that she was attending a Spiritualist meeting when the medium said he had a communication for Adrienne Bolland. He asked if anyone in the audience could speak French. She replied "Yes," and therefore received the message which she promised to deliver. Madame Bolland ended relating her experience by saying that without this woman's help, whom she thought mad at the time, she would not be at the banquet, because, she added, that when in the mountain

and Tuesday mornings. In a motion by Harry Dawson an amendment was made to the constitution that each independent member of the I.S.F. be given one twenty-fifth of a vote. The I.S.F. is also endeavoring to become a corporate body according to the rules and regulations of the British Board of Trade. By such incorporation it may result in doubling the income the Federation receives from a bequest made some time ago. To become a corporate body under British law the I.S.F. must hold one business meeting in London each year. In such incorporation it can apply to be recognized as a charity and if the status is granted will gain reimbursement of income tax and be free of income tax in the future.

A further motion instructed the executive committee to examine the possibilities of setting up within the Federation's orbit a scheme for including three sections, namely—science, philosophy and religion. This would enable the Federation to include those people who accept Spiritualism as their religion, allowing the religious sec-



DAVID BEDBROOK (center) is shown talking with Lord and Lady Dowding. Mr. Bedbrook was elected president of the International Spiritualist Federation during the Paris congress.

said "You need not tell me I am going to split my skull."

Oyster Lake

The strange woman answered, "No, you are wrong. I am going to tell you the contrary. You will cross the Andes, but only if you do what I say." The visitor continued, "You will fly over the middle of the mountains. You will look down and see a lake. You will recognize it as it will have the shape and color of an oyster. Then you will be in the bottom of a valley which is turning to the right. However, if you turn to the right you will be lost. You must turn to the left. The mountains will be higher than you are. You will not be able to fly over them but you must go forward until you see a mountain which looks like an upside down chair back. Go to that mountain for there you will find the pass."

Later, when Madame Bolland was about to commence her flight, friends had gathered to again try to persuade her against the attempt. "Do not worry," said the pilot, "I have some sensational information," although she admitted that at the time she did not believe what she had heard. The flight began without compass, map or weather information.

While flying, Madame Bolland

pass "I know I would have turned to the right."

On Sunday morning coaches departed for an extensive visit to Paris, ending with a ceremony at the grave of Allan Kardec in the Pere La Chaise cemetery. Allan Kardec, claimed as the Father of Spiritualism in France, published his book "The Spiritualists Handbook," in 1857, and he founded the first French Society two years later. Following short talks by Andre Dumas and Hubert Forrester, a floral tribute was placed in memory of Allan Kardec. In the afternoon the official opening ceremony was held. Speeches of welcome were given by Leon Lemoine and Maxime Hugues on behalf of both inviting Societies, and Maurice Gay, chairman of the French organizing committee.

On Sunday evening a public meeting was held in the main hall. The speakers were George Gonzales, general secretary of the Union Spirite Francaise: "Poverty and Riches of some Spiritual Revelations," and Lord Dowding, British Air Chief Marshal, spoke on "The Attitude or Orthodoxy to Evidence." The mediums were Mrs. Ena Twigg of Great Britain and Mme. Thibaud Leguet of France.

Corporate Body

The business sessions of the Congress were held on Monday

tion to form its own set of spiritual principles.

During the remaining days of the Congress at morning and afternoon and evening sessions, papers were presented by representatives from various countries. The evening meetings were followed with demonstrations of clairvoyance.

Rev. Melvin O. Smith shared the platform with Mme. Halleux (Belgium), on Tuesday night. Papers that night were presented by Rolf Carleson of Sweden and Maurice Gay of France. Mr. Carleson spoke on "The Influence of the Pioneers on the Present Day Movement." Mr. Gay spoke on "The Pioneers of the Future."

Healing In France

On Wednesday afternoon the delegates were taken on an excursion to Versailles and the Trianons. That night was classed as a free evening in Paris. However, on the same night, Rev. and Mrs. Melvin O. Smith gave a demonstration for the first time in France, of spiritual healing. An unorthodox healing is illegal in France, as in America, diagnosing or prescribing was not permitted. The demonstration was enthusiastically received by a completely French audience, and the Smiths have been invited back to give a further demonstration. Previous to the healing meeting, four mediums demonstrated clairvoyance, including Rev. Robert Barnes of U.S.A.

Mrs. Dorothy Smith of U.S.A. presented a paper on the Educational program of the N.S.A. Churches. This paper was highly received and a commendation of the Educational system there. Mrs. Smith also demonstrated clairvoyance on Friday morning.

Progress In Mexico

Along the line of education Senor Rodolfo Benavides of Mexico gave an interesting account of how he had written a number of novels incorporating the idea of Spiritualism. Following the publication of these novels he lectured publicly on Spiritualism, and many of those who had read his books had become interested and attended. He then tells them if they wish to read more serious books they can come to read at a library operated by his wife, Senora Benavides, and himself. Thus they are doing good missionary work in Mexico.

There was much applause when Rolf Carleson announced that after nine years work the Confederation of Pan American Spiritualists had affiliated.

Our Own "Backyard"

On the last day of the congress an interesting address was given by Journalist Pierre Neuville. In France it is Official Science that is in opposition to Spiritualism. When a subject was not sealed with their stamp of authority, for them it did not exist. In the March 20th meeting the scientific advisory committee of the radio declared that all networks should proscribe every interview, report or lecture in which favorable mention was made of astrologers, radiesthetists, mediums, healers, etc., and secondly to forbid that anyone should be allowed to speak in

(Continued on Page 13)

Excerpts of Speeches Delivered at Congress

"Poorness And Riches of Some Spiritualist Revelations"

by Georges Gonzales, general secretary of the Union Spirite Francaise.

We Spiritualists, it is certain, are all convinced of the reality of the survival beyond the grave. And it is not less sure that we want our conviction to be shared by all those who surround us, thus extending the significance of our doctrine far beyond its present borders.

Why have we not the power to persuade better? Sometimes, we can't persuade at all and often, we regret to be short of truthful examples and, on the other hand, not to find the right words that would at once convince our interlocutors.

In any case, to convince other people, we must have arguments and good ones, arguments that no remark of bad kind could destroy; it is better to quote a little fact.

apparently of no great significance, but that can be easily checked or, at least, accepted, than to resort to the description of the sensational and rare experiments, which to our interlocutors, always seem unbelievable and exaggerated.

To sum it up, we have to proportion our teachings and our examples to the degree of understanding of he to whom we are speaking.

In the Spiritualism intercourse, we happen to meet persons who say they are the reincarnations of certain personages who lived in the past. It is rarely question of unknown people, but of celebrated persons whose names can be found in dictionaries and especially in those elementary ones that everyone can handle. Why do they claim to be that? Because a seeress or at least a self-styled one assured them it was true; thus making ill use of his power or rather of the good faith of those who asked her.

These luxuriations can cause a

(Continued on Page 8)

HARMONIA COLLEGE

In order that students may plan for fall attendance, Harmonia College announces that it will continue to give free tuition, books, teachings, for the coming year to worthy students, mediums, missionaries and platform workers. Those who wish to have a scholastic background, or special training and development classes, may have such.

A limited number can live at the College, and have household privileges. Special classes available without high school certificate. College will open September 25th. Write:

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REV. MELVIN O. SMITH of the U.S.A. receives a token award from the secretary during ceremonies in the Town Hall of Paris. Talking in the background are Rolf Carleson of Sweden and Maurice Gay of Paris, France.

Speech Excerpts

(Continued from Page 7)

great deal of damage to our action and make us appear as a lot of unbalanced people; we must fight them with vigor.

Another failing that is to be met too often in the Spiritualistic literature is the composition or the receiving of verses signed by famous names. There too, it is not a question of unknown poets but of the greatest, whose names are in the pocket dictionaries which the least lettered people possess: Victor Hugo, Alfred de Musset, etc.

If we should take as truth what the receivers of these communications say, we are tempted to believe that death has damped all the genius of these celebrated writers and all memory of the elementary rules of prosody of which they were often the establishers...

A third fault consists in willing to be considered as a great inspired Spiritualist. . . . This fault extends itself also to the artists and drawers...

Nonetheless, we can find around us invaluable and moving riches that constitute the splendors of Spiritualism. When a Spiritualistic artist, who has never been in contact with a deceased person, reproduced this person's face which he sees before him, this great work of art is of a sublimity that nothing can compare with. It can only lead to the certitude the witnesses of this veritable revelation that the human being they have known in this life still lives.

When one of our mediums, without literary pretension, using a simple language, gives us messages from those we loved, quoting facts, names and Christian names in relation with the departed; dates, descriptions of things hidden or lost during the life of the deceased, things that we find again thanks to these extraordinary indications, we can say these are revelations of great import that enrich our

treasure of facts and make it still more precious.

Dear Spiritualist friends, all of you who desire to convince other people, you must avoid the faults I have mentioned; don't hurry to divulge affirmations about your previous lives or personalities unless they are absolute certitudes based on exact memories...

The real riches of Spiritualism are well-sorted, well-observed facts that nobody can refute without bad intentions. They are the foundations of our doctrines; they are the main heads of our works; they are the testimonies and their solidarity will remain forever in the history of our science.

Spiritualism has its beauties, its splendors—do not drown them in the hotchpotch of mediocrities. It would only weaken their significance.

"The Scientific Point of View"

by Dr. Karl E. Muller

Spiritualism is the combination of three aspects: scientific, philosophical and religious. There are some societies wishing to limit Spiritualism only to two of them, i.e., the scientific and philosophical aspects because of their opinion every religion is based on dogmas.

But the religious aspects as we understand them, are not of a dogmatic type. The word "religious" means a conscious effort in view of improving our soul, an enlargement and a growth of our spirituality, which does not depend at all on a dogmatic faith. In a popular way, we may say: scientific and philosophical aspects are bound to reason, that is to say to our mind, while the religious aspect is the concern of our heart. In this connection, we remember a statement of Dr. Rivail: "Without charity, no salvation!"

We know that "official science" has refused to accept the results of serious research made by men of scientific culture. . . . Now, looking over the actual situation with regard of psychic phenomena, we find more widely distributed interest than in the

past, at least on the international level. But the dislike towards any investigation liable to lead towards the Spiritualist these are still the same. We must not deceive ourselves, but we expect the official science to remain our enemy for a very long time. While the press and radio continue to fight us, alleging to combat against popular superstitions.

Of course, there are still learned men who start an individual investigation without prejudice and who discover the truth of the Spiritualist thesis. But if we believe the reports printed in the papers, there is a curious fact: Some inquirers agree with the "Spiritualist Hypothesis" in private talks, but deny it publicly.

All this proves that, in the near future, Spiritualism will be able to learn but very little from all those parapsychologic societies. For a better understanding of the phenomena which interests them, Spiritualists will have to investigate them thoroughly by themselves and to improve themselves their methods of observation.

Of course, we may assist serious parapsychologists who request our cooperation, but past experiences that we have are inviting us to be very careful. Thus we, ourselves, will have to carry on the works started by researchers such as Bozzano and Mattiesen, who proved the Spiritualist Hypothesis to be true and who have contributed enormously to establish a strong and scientific basis for the Spiritualist Philosophy.

I repeat: the scientific study of mediumship must be carried on by the Spiritualists themselves or else it will not advance for a long time to come. . . .

We must apply the scientific aspect and consider spirit revelations like any other phenomenon, submit them to comparative analysis, comparing them with others and with other phenomena. We should indeed proceed in the same way as in any other science—chemistry for instance—and write a systematic text-book, a comprehensive reference book based on many individual observations.

I was appointed "Research Of-

ficer" of the ISF. On that behalf, it is my business to watch the actual situation and to propose the measures I think should be taken to foster the scientific progress of the Spiritualist Movement.

So, I propose to start work on the following tasks, on an international level:

(1) The publishing of a representative text which may be used as an introduction for the beginner. The definitive wording presupposes an agreement about reincarnation. But we may start at once the chapters on subjects in which there are practically no difference of opinion. Another similar book for the young and their parents could also be very useful.

(2) I propose the publication of a general textbook on Spiritualism which will comprise two volumes at least. The first will explain the facts, the observations, the experiences made with or without success; the lines of approach suggested for future work.

The second volume will be reserved to the moral and philosophical teachings, to the description of the life and of the unfoldment of beings in the spirit world; to the development of mediumship and spirituality. The textbook I am proposing represents a tremendous amount of work and we shall have to find a team of several collaborators for this important task.

(3) I propose the preparation of a scientific book on reincarnation because this is still a controversial subject among Spiritualists. I think the time has come to present in a scientific book the different classes of observations collected, together with a discussion of the typical cases, showing the pro and con arguments. I repeat that such a book will be scientific and will leave aside the arguments of moral, philosophical and historical order.

(4) The fourth point to consider is the practical work inside the societies affiliated to the ISF. It is sure that a great amount of evidence and many interesting observations are lost because the necessary notes are not made, the probatory documents are not established, etc. So I propose that every society constitutes a committee in charge of gathering the observations made or the proofs obtained and of publishing the most evidential cases or the most interesting from a theoretical point of view.

Photography is very important as proof against the hypothesis of hallucinations, either hypnotic or not. Besides a photograph is always a document of great value. Spiritualists must be ready to repeat today the Spiritualist phenomena previously demonstrated, including the physical phenomena. It is only with such a repetition that the strictly animist thesis of the Official Science will be finally proved wrong.

Spiritualism alone can provide a real foundation for a religious world peace on the condition that it does not deviate from its scientific basis.

"Education"

by Mrs. Dorothy Smith

. . . Spiritualism is not new. From the beginning of time, man has been aware of the existence of the soul and through the ages, he has been able to receive inspiration and guidance from spiritual forces. . . .

Spiritualism today must not be bound by the phenomena and the message of the past. They are the foundations upon which must be built an edifice which fits the

(Continued on Page 13)



WORLD-WIDE REPRESENTATION was at the congress. Shown during the reception, are a part of the delegates who attended the week-long sessions.

PSYCHIC HIGHLIGHTS

by Lt. Col. ARTHUR E. POWELL
(Written Exclusively for *Psychic Observer*)

PSYCHIC OBSERVER, NOVEMBER 10, 1951

Communications

Critical Receptivity

IN "Clips, Quotes and Comments," Dr. Mead Lane, with his usual perspicacity, discusses the question of the identity and the reliability of "Controls," in particular those of Mark Probert, who "claim to be and appear to be excarnate or 'discarnate' humans. They give every evidence of being fully integrated personalities, are extremely well informed, and do not hesitate to cross swords verbally with specialists, scientists, technicians, linguists et al, on 'our side of life.' They do NOT claim omniscience, for themselves or for anyone else —i.e., for any great authority or 'Master' or occult Order. They are simply highly intelligent humans, who happen to be invisible to us. I listened to and talked with them several hours every week for some 10 years . . . feel the highest respect for them."

Dr. Lane's attitude is "that every communication from any super-normal source is to be judged on its merits—irrespective of the alleged identity of the communicator. In fact, the Controls themselves have stated flatly that final and conclusive proof of the identity of any excarnate cannot be obtained by use, for the reason that the High Self of anyone CAN, if it so desires, create a perfect imitation of any person as he was at any time during earth-life—down to reproducing the voice, details of appearance (hair and eyes and even finger-prints), character, habits, and perfect memory of past events. 'Psychic Research, if not too narrowly defined, has considerable data tending to support this thesis.' Many students, including your scribe, can certainly endorse the last remark.

Dr. Lane continues: "Our main concern should always be: **What is the content of this-or-that message? not, WHO is giving it—how can his identity be proved?**" He mentions "the guiding principle of one of Mark's Controls, the Rajah Natcha: **learn to accept the unexpected with equanimity; also . . . maintain always a critical receptivity.**" So many imagine that "criticism" means "finding fault" only. But the word derives from the Greek "krinein," which means "to judge and discern."

It seems to me that the attitude of the Christian Churches may have done immeasurable harm to the mentality and reasoning power of so many Christians, by inculcating the "belief"—without any evidence of which I am aware—that the Christian Bible—just one book only in all world literature—is infallible, true to the last comma, the very "Word of God," thus, as one might say, conditioning people to gullibility, "believing" rather than examining and thinking, setting up "faith" as superior to reason—the very antithesis of objective, investigating Science. Hence the well-known dictum of Archbishop Temple, in his Gifford Lectures, 1934: "it is undesirable that there should be experimental proof of man's survival after death."

"Faith," presumably, is preferable. Is it any wonder that for so long there has been a "conflict" between Religion and Science? How is any person to determine which are the particular books or pronouncements in which he should put his "faith"?

I venture to commend to your "critical receptivity" one of Dr. Lane's favorite expressions: "Critical Receptivity."

Fire-Proof

Kuda Bux

THE REDOUBTABLE Robert Ripley reports that, in Radio City, New York, a ditch was dug, 20 feet long, 4 feet wide, 3 feet deep; it was filled with tons of oak logs, 26 bags of charcoal and set on fire. In 24 hours, it was a red-hot inferno. To come within 10 feet was to be burned. Temperature was ascertained to be 1400 degrees Fahrenheit.

At 8 P. M., a little man, Kuda Bux, in Oriental attire, removed his shoes, rolled up his trouser-legs, and stepped into the fiery furnace, his feet sinking into embers over his ankles. A large crowd

including skin specialists, medical authorities, cameramen, reporters, and bystanders, all breathlessly watching. Ambulances and fire engines were on hand. Kuda Bux walked through the center of the pit. Some covered their ears, thinking they might hear the hiss of burning flesh; others held their noses, to keep out the odor of seared tissue. Kuda Bux emerged unharmed. To oblige the cameramen, he repeated the performance. Doctors rushed towards him and made a minute examination. His feet were not even warm.

This feat was performed for the "Believe It or Not" radio program on August 2, 1938.

Skin Sight

Blind Boys See

"Self-Realization Magazine," June 1956, quoting from Smith Service dispatch from Aberdeen, Scotland, prints a report by Dr. Karl Konig, superintendent of Camphill Rudolph Steiner Schools near Aberdeen.

A blind boy, aged 4, was frail, thin, exceedingly shy, able to talk only in parrot fashion, was considered uneducable. He was placed on a couch, surrounded by white sheets, on which colored light was thrown, and also on the child, each color being used for 3 to 5 minutes. After an interval of darkness, another color was used.

It was astonishing to see how the power of sight unfolded. The child developed a certainty of movement that gradually made him independent, whereas before he had been full of fear and anxiety. He learned to speak properly, to sing little songs, and to recite poems with full understanding. The whole texture of his skin entirely changed . . . formerly pale and almost transparent, it is now a fully living organ, with good color and strength. The child has become a sturdy, healthy boy."

Dr. Konig is sure a blind child "has great possibilities for unfolding his powers of seeing . . . by means of his skin, particularly parts on the forehead and cheeks."

Another deaf and blind child, in a darkened room, had beams of colored light thrown on his eyes. A lighted candle was placed between child and teacher. Soon the child imitated exactly the teacher's gestures. His eyes now "have a vivid expression of personality." He can pick up things from the floor, which he "sees" 2 or 3 yards away. He walks as if he could really see.

Obviously, this matter should be followed up on a large scale. In addition to bringing relief to the unfortunate blind, there is a strong suggestion of unfolding "skin-clairvoyance," and possibly other psychic faculties, in others.

Poppet

Ring Materializes

IN "Death Is Her Life," which is a biography of the famous medium, Lilian Bailey's psychic development and career, W. F. Neech relates that, one evening, in bright light, Lilian noticed one of her hands nearly black, and painful. Clairvoyantly, she saw "Poppet"—a little Cingalese girl guide, put her hand over the affected hand. The medium went into trance, and the others present saw a ring appear, not slipped over Lilian's finger, but seeming to grow out of it. "Do not touch it," warned Poppet, speaking through Lilian. "It is like a jelly and is not set yet." The sitters saw the ring shiver, as if molten. When they were allowed to touch it, it was still very hot. Lilian has that ring still.

Another night, after vainly trying to get their cat, Topsy, indoors, Lilian and her sister, Dorothy, were awakened about 2 A. M. by Poppet's voice: "Get up, get up. Topsy has got four little babies under the lilac tree. They are wet and cold and will be dead if you not get them."

Reluctant to go out into a cold, wet garden, Poppet insisted that they do so. Under the dripping lilac tree was poor Topsy, with four half-dead kittens. She was crying piteously. "We soon had them all tucked in a nice warm

basket, where they eventually revived."

"If our spirit companions will go to such endless trouble to save four new-born kittens, how much more would they attempt for us if we would but cooperate with them?"

Table Talks

Canon of the Mass

IN HIS "Ghost Book," Leslie Shane, Roman Catholic priest, prints a story, sent in by Miss M. N. Kennedy of Northam, who received it from her friend, Miss Edith Pippet.

Some 24 years ago, an Anglican priest told Miss Pippet that he was staying in an Episcopal Church Presbytery in Scotland, with his family. After tea the children crawled under a large refectory-looking table, which the rector used as his desk, remaining absorbed and perfectly quiet.

One evening the priest heard the children repeating "in rhythmical sonorous Latin the Canon of the Mass." To his question, they said: "We are saying what the table teaches us." They told him that, when they first went under the table to hide, they heard the table talking. Eventually they learned what it said. They knew no Latin and had never heard a Latin Mass.

Experts examined the table and found it had a false top, under which was the stone "mensa" inset—the five crosses intact. It was thought it had been used for secret Roman Masses after the Reformation.

A similar story comes from Mr. J. W. Sowan.

A priest was staying with friends in a country house, which had been either a liquidated monastery or built on the site of one.

In the evening the children asked their mother if they might go upstairs and "listen to the singing." The mother said "of course it is all nonsense," but the priest was not so sure, so he received permission to go with the children. The children said it was "funny music and they could not understand the word." He asked them to try to sing what they heard, which they did.

He told the mother: "What your children can hear, but I could not, is the monks who lived here 500 years ago or so, singing their Evening Office. It is in Latin and to the ancient plainsong."

Vendetta

Ghost Tells of Own Murder

IN HIS "Ghost Book," Leslie Shane tells one of Augustus Hare's stories, about Count de Fersen who, while staying in an inn at Radicofani, woke to see a man in a mason's white cap, jacket and trousers standing in the moonlight. When the Count reached for his pistol, the figure said: "Don't fire; you could do no harm to me, you could do a great deal of harm to yourself; I am come to tell you something."

The figure said: "I am dead; my body is under your bed. I was a mason at Radicofani, and, as a mason, I wore the white dress in which you now see me. My wife wished to marry the landlord of this hotel; they beguiled me into the inn, made me drunk, murdered me, and my body is buried beneath your bed. I died with 'vendette' on my lips . . . I shall never rest until I have had my revenge . . . when you get to Rome, go to the Cardinal Commissary of Police, tell him what you have seen . . . my body will be found, and I shall have my revenge."

The figure explained that many had promised to do as asked, but none had done so. "Give me your hand." The Comte held out his hand, and felt something happen to one of his fingers. The mason vanished. On waking, the Comte found a curious iron ring on a

finger, which was certainly not there before. He went to Rome and gave his story to the Swedish Minister, who was much impressed; still more impressed was the Minister's brother, Count Carl Lower-jelm, a collector of peasants' jewelry, who said: "That is a very remarkable ring, a kind made and worn in only one place, in the mountains near Radicofani."

The Minister, his brother, and Comte de Fersen went to the Cardinal Commissary of Police, who instructed them to go to Radicofani, and gave them some soldiers to go with them. Under the flags, beneath the bed, they found the body of the mason, still recognizable, dressed in white cap, jacket and trousers. The landlord and landlady confessed, were tried in Rome, condemned to death, and were beheaded at the Bocca della Verita.

Telepathist

Dr. Gilbert Murray

"Psychic News" writes of the recently deceased Dr. Gilbert Murray, eminent as scholar, poet, playwright, philosopher and humanist. He was possibly the only person of exceptional psychic gifts to become president of the Society for Psychical Research. His telepathic feats were outstanding. At first he was a complete skeptic but his own psychic powers eventually forced him to accept at least telepathy.

In one experiment, the transmitter thought of "grandfather, at the Harrow and Winchester cricket match, dropping hot cigar ash on Miss Thompson's parasol." Murray guessed: "Why, this is grandfather. He is at a cricket match. Why, it's absurd; he seems to be dropping ashes on a lady's parasol."

When the subject was a scene from Strindberg, in which a man and a woman are in a lighthouse, the man on the floor, the woman bending over him, hoping he is dead. "Horrid atmosphere," said Dr. Murray, "full of hatred and discomfort. A book, not real life. A book I have not read. Not Russian, not Italian, but foreign. I cannot get it. There is a round tower, a man and a woman in a round tower; but it is not Maeterlinck, not like him. I should guess it was Strindberg. The woman bending over the man and hating him, hoping he is dead."

He usually knew whether the subjects came from a book or from life, through sight or smell, but more often through a feeling of quality or atmosphere. "My daughter was the best agent. When she gave me a scene out of a book or an experience, I usually got immediately the color of the scene or experience, and later very often got the details right."

He had found, by experience, that in telepathy and mediumship generally, emotions are most important, a conclusion to which investigators are belatedly arriving. As he says: "The telepathy went best when there was some emotional or imaginative interest in the thing conveyed."

A Visit

Verdant Valley

IN HIS biography of the famous medium, Lilian Bailey, W. F. Neech relates that one night there floated into her room a tiny pool of light, which came down and attached itself to Lilian, while in bed. Her heart fluttered and thumped; she panted, barely able to breathe. The light grew brighter. Suddenly she seemed to rise; she looked down at her body, feeling sorry for it; it looked tired and pathetic, while she felt light and exhilarated. She felt herself traveling soaring into a new world. "Soon I found myself in a verdant valley, more beautiful

than words can convey. The grass was deeply, wonderfully green. My tread did not flatten it; it seemed to radiate a force or strength that gave me energy and invigoration. I loved that grass and I knew it reciprocated."

She cannot describe the beauty of the trees in that valley of my adventure. The foliage was more glossy, more 'living' than any I have seen on earth. A breeze stirred the leaves into musical notes; there was unsurpassable harmony in the sound. There were masses of flowers everywhere. Physically I lack the sense of smell, but in that valley I could and did smell the glorious perfume of those flowers."

There were many birds of iridescent plumage. One alighted on her shoulder. For the first time the "invisible stranger" with her spoke: "These are the children's birds." She found herself transported to a large grassy plot. There were "fifty or more happy, laughing children, in all colors of clothing. They were of all nationalities, and some were dark-skinned. They became aware of my presence. One lovely little girl flung her arms around me. I experienced a great wave of love for these children. Just to be with them, in that place of beauty, was a greater joy than I can ever contemplate. I knew they reciprocated my love." The woman in charge said the children had come part way to meet Lilian, because she could not visit their habitation in the spheres. "You think this is beautiful, but it is nothing to their true environment." If people only knew and could see all that is done for the little ones "over there," it would bring them great happiness. "I wished," says Lilian, "every parent in the world could visit my lovely green valley, so that the fear of death would be swept away." She was told that, when first the children pass over "the thought of their parents' grief causes suffering to them. They dread to return to witness the grief of their dear ones. They try so hard to tell their parents they are not dead. Their efforts are frequently heartrending. If only you could witness the joy of a child who has been able to convey a word of understanding to those left behind, you would do more, and still more, to help them."

"I vowed then and there," says Lilian, "to do everything in my power to aid the 'dead' children." The children's voices faded, and the grass swirled away . . . she saw her body on the bed. "Poor thing," she murmured. It was restless. Lilian was awake. She knew it had been no dream. I think her life shows she has kept her vow.

Lilian Bailey's account of the after-death life fully confirms that of Monsignor Robert Hugh Benson, in Anthony Borgia's "Life In the World Unseen."

DR. REGINALD MILLS



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(Continued Next Column)

Lamsa Notes More Than 1400 Mistranslations

Dr. George Lamsa, Scholar, Writes Bible Translation

By REV. ENID S. SMITH, Ph.D.

"Whale Did Not Swallow Jonah" And "Ravens Didn't Feed Elijah"

Of outstanding significance to the Spiritualists is Dr. George M. Lamsa's translation into English of the original Aramaic Bible written in a language spoken by both Abraham and by the Master Jesus. No longer now do people have to dream up explanations for many passages in our Bible that seemed absolutely ridiculous or unethical, for this scholarly work of the great Syrian has cleared away many mistranslations and misunderstandings. The Aramaic Peshitta texts of the Nestorian Bible are still in manuscript form and have been tampered with the least of all the sources of our Biblical translations, if at all.

What a new light is shed on many obscure and difficult passages by these Aramaic texts! Among many other things, they show that the whale did not swallow Jonah, that Lot's wife was not turned into a pillar of salt, that the sun did not stand still for Joshua to finish his battle, that Moses did not smite a rock and cause water to gush forth, the ax did not float, and Elijah was not fed by ravens. Moreover, in the



DR. ENID S. SMITH

Child Speaks Aramaic

But first a few words about this Torch-Bearer, well-known to the writer for many years. Dr.

Lamsa was born of an Assyrian mother who spoke only the Aramaic language. He became a student of the Aramaic with its dialects, and of the people who were dispersed from Palestine near the close of the first century A.D. In the mountainous seclusion of Dr. Lamsa's homeland, his ancestors had perpetuated the idiomatic language and the religious customs of the earliest Christian people, really primitive Spiritualists.

Trained at the Archbishop of

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LEADER

bread, clothes, dishes, jewelry and other articles are loaned.

Even today Lamsa's people understand what Jesus meant when He said, "If your hand offends you, cut it off; if your eye offends you, pluck it out. If your foot offend you, cut it off." In Aramaic, Jesus meant, "If you have a habit of stealing, stop it. If you have a habit of envying, stop it. If you have a habit of trespassing on other's property, stop it." These sayings are understood because these idioms have been in general use throughout the centuries.

This explains why no Christian in the East has ever cut off his arm or plucked out his eyes. None of Jesus' disciples and followers in this part of the world amputated parts of their bodies. But in other parts of the world, many Christians who misunderstood the Aramaic idiom have cut off hands, fingers, feet, or inflicted other injuries upon their bodies to follow the misunderstood injunction of the Master.

Of course, without knowledge of the Aramaic, no foreigner, however learned or studious, could understand or interpret these idioms in the New or Old Testament any more than a foreigner can understand our English idioms—hence, our unspeakable gratitude to the great translator, Dr. George Lamsa.

A True Look

But now briefly let us glance at a few of the well-known stories and sayings so commonly mistranslated in our Bible and note the true meaning from the Nestorian Bible of the East in the original Aramaic or Syrian which is handed down in manuscript form, never yet printed, since the earliest days of Christianity.

These people were kept in isolation from other Christians, those of the Byzantine Empire, and the rest of the Christian world. Thus the Biblical customs, manners, idioms remained unchanged among the Arameans, and that is why their Scriptures are believed to have escaped the additions and revisions, the introduction of man-made doctrines and dogmas under church control so common in the present time.

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It was not until the coming of the English and American missionaries of the early 19th century that the Assyrian Christians heard of the religious and political changes in the Western world or of Martin Luther or of the changes that occurred in the Bible in his time and even later. Thus it was that World War I brought to light this ancient Christian people, these that are the remnants of the Assyrians whose ancestors were the builders of a great empire which played a dominant part in the history of the Bible, and whose culture and language exerted a tremendous influence on all peoples and races in the Near East. A great revelation to European governments as well as to scholars generally was the discovery of these people, with their ancient Biblical customs and manners.

Miracle of Miracles

The miracle of miracles is the survival of the Aramaic language of Jesus, His disciples, and the early Christians as a vernacular and literary tongue through all the vicissitudes of the centuries down to the present time. Had this not been, so many of the ancient Biblical customs and idioms would have been lost and false ideas would have been perpetuated. But these ancient Christians escaped by a miracle being trampled under foot by the conquering Greek and Roman armies, and all the changes which have revolutionized the world, by being secluded in the mountain fastnesses of Kurdistan and Mesopotamia, near the region known as the Garden of Eden, where they remained as a little island in a vast Moslem ocean. Their language is almost exactly in the form spoken by Jesus and His disciples two thousand years ago.

They have also jealously treasured the unaltered life, thought, customs, and traditions of people who lived in the time of Christ and in the period before Him which laid the foundation for the Aramaic (Syriac) culture, and the Jewish and Christian faiths. For instance, even today, the women sit at the mill grinding wheat; water, wine, and milk are carried in goat and sheepskin containers. Bread is baked in a large brick oven;

Moses, being a shepherd for forty years in the wilderness understood about wells. In the 21st chapter of Numbers in the Bible, we find the people again at the well where Moses had given them water. "The people were again gathered together and the nobles of the people digged it, by the direction of the lawgiver, with their staves." This confirms the other account.

Another instance of the Aramaic clarifying a Scripture verse is the (Continued on Page 15)

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SPIRITUALIST CHURCHES

If your church is NOT listed in these columns, write **Psychic Observer, Inc.**, P.O. Box 877, Jamestown, New York. Ask for church order form and complete information.

ALABAMA

Birmingham: Church of Spiritual Science, 2524-7th Ave., North. Services: Sun. 3:15 & 7:15 P.M.; Pastor: Rev. R. H. Sparks; Asst. Pastor: Rev. Nellie McWhirter; Pres: Albert L. Combs. Ph. 56-6638; Church Phone: 58-6654.

ARIZONA

Phoenix, Arizona
First Spiritualist Church, 10th St., and East Fillmore. Services: Sun., Lyceum 11 A.M.; lecture, 8 P.M.; Minister, Rev. Walter Holder; Phone Alpine 3-3804; Sec'y., Rosa Lee Mosher; Phone Alpine 4-3912.

ARKANSAS

Hot Springs—Church of Spirit and Truth, 208 Plateau St.; Services: Sunday 8 P.M.; Circle: Wed. 8 P.M.; Minister: Rev. Julia Martin; Phone: NA 4-1615.

CALIFORNIA

Alameda, California
Brotherhood Spiritualist Church, 1407 Ninth St., Services: Sun. & Thurs. 7:30 P.M.; Minister: Rev. Pearl E. H. Manning; Phone: LA 2-2316.

Spiritual-Unity Center, 1419 Harrison St., Services: Wed. 7:30 P.M.; Ministers: Dr. and Rev. E. I. Archer, 1430 Santa Clara Ave.

Burlingame: Chapel of Truth; meetings Friday evenings at 8 in Burlingame Woman's Club; chartered by The Church of Revelations; Minister: Rev. Guita Prins; Phone: Diamond 3-8596.

El Monte: National Federation of Spiritual Science, Church #171; 517 Stewart St. Services: Sunday, Lyceum 9:45 A.M.; Devotional 11 A.M.; Minister: Rev. Florence E. Fairfield, 15428 Giordano St., La Puente, Cal.; Phone: EDgewood 6-5633.

Fresno: Chapel of Light, First Spiritual Science Church of Fresno, 2120 San Benito St. Services: Sun. School, 10:30 A.M.; Sun. worship and healing, 7:30 P.M.; Pastor: Rev. Leona Richards; Asst.: Rev. Elsie Hawksworth; Phone: ADams 7-1499.

Hanford: Church of Revelation, Inc., 1306 North Irwin St.; Sun. and Thurs. 8 P.M.; Class: Monday and Tuesday evening; Rev. Janet Stine, Wolford; Phone: 1738.

Hollywood, California
Spiritualist Science Church of Hollywood, 5230 Hollywood Blvd.; Services: Wed. 2 & 8 P.M.; Fri. 7 P.M.; Sun. 7:30 P.M.; Minister: Rev. Mae M. Taylor; Ph: Hollywood 3-6916; Sec'y.: Ann Boddy, 1807 N. Harvard Blvd.

Church of Divine Power, 1141 North El Centro Ave., Services: Sun. 7:45 P.M. (candlelight and healing); Thurs. 7:30 P.M. (message and healing); Pastor, Rev. Loraine LaVani; Phone, Hollywood 4-8383.

Long Beach, California
People's Spiritualist Church, 785 Juniper St. Services: Sun. 8 P.M.; hot luncheon Wed. 12 noon to 1 P.M., followed by lecture and messages; Minister: Rev. Edith M. Niles, 423 Dayman St.; Phone: HE 5-0453.

Temple of Christian Philosophy, 1105 Raymond Ave., Class: Wed. 7:30 P.M.; Holy Communion: 1st Sun. 11 A.M.; Sunday services: 7:30 P.M.; Minister: Rev. Lola Redding; Phone: 8-2316; Church phone 99-214.

Temple of Spiritual Science, Morgan Hall, 835 Locust Ave., Services: Sunday 7:30 P.M., also Thurs. 7:30 P.M., at 430 Lime Avenue. Minister: Rev. Rosa Locke; Phone: HE 6-3523; Rev. Beulah Thomson, Asst. Pastor.

Los Angeles, California
Foundation of Universal Truth, 1015 South Manhattan Place; services: Sunday and Wed., 2:30 and 8 P.M.; Healing Thursday 8 P.M. by Rev. Boyd Bunch; Minister, Rev. Elsie Hicks; Phone: REpublic 1-6030.

Agasha Temple of Wisdom, Inc., 460 North Western Ave. (2 blocks north of Beverly) Services: Sunday 8 P.M.; Pastor and Founder: Rev. Richard Zenor; Phone: Hollywood 4-6252.

Astara Foundation, 261 South Mariposa Ave., Services: Sunday 2:30 and 7:30 P.M.; Ministers: Rev. Robert G. Chaney and Dr. Earlene C. Chaney; Phone: DUnkirk 4-3427.

Church of Spiritual Truth, I.G.A.S., 4058 S. Vermont Ave., Services: Sun., Healing 7:30 P.M.; Devotional services 8 P.M.; Devotional and all message services Thurs. 2 and 8 P.M.; Pastor: Rev. Harry A. Noah; Phone: Granite 74394.

Westlake Sp'list Ch., 1722 W. Santa Barbara Ave.; Sun., Wed. and Fri. 8 P.M.; Pres: Irene Wood; Sec'y.: Florence Reed. Temple of Spiritual Logic, 2400 South Western Ave.; Devotional Service Sunday 8 P.M.; Personal Problem Clinic, Sealed Billes, Tuesday 7:30 P.M.; (Doors close 9 P.M.) Pastor Chaplain: M. Monroe Howard (U.S.N.-Ret.) Phone: REpublic 1-7601.

Spiritualist Church of Divine Light, 827 South Park View Ave. Services: Sunday 2 and 7:30 P.M.; Message Services: Monday 2 and 7:30 P.M.; Healing and Messages: Thursday 7:30 P.M. Founder: Rev. Beulah Englund; Acting Pastor: Rev. Alfred Sanders; Secretary: Edna Brunage, 963 Hyperion Ave.; Phone: DU 9-1956 or NO 4-1755.

Spiritual Church of Revelation, Embassy Auditorium, 839 So. Grand Ave.; Services: Sun. & Thurs. 2 P.M.; Minister: Rev. Stephanie Jean Sebree; Phone: NO 2-5551; Sec'y.: Irene Faust; Phone: CA 5-3950.

"The Rose Chapel" of the Psychic Science of the First Christian Episcopal Church, Inc., 257 S. Occidental Blvd. Services: Sun. 2 and 8 P.M.; Tues. 8 P.M.; Wed. 2 P.M.; Thurs. 8 P.M.; Fri. 2 and 8 P.M.; Minister: Rev. Thomas E. Badger; Phone: DU 3-3486; Associate Minister: Rev. Rose Champagne.

Seekers of Esoteric Wisdom U.C.M., 170 Hotel Embassy, 8th and Grand Sts.; 7:30 P.M. Sundays. Rev. Samuel Myron Buck, Ph. 14442 for counselling.

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LISTED IN THESE COLUMNS

Oakland, California
First Temple of Spiritualism, 1442 Alice St.; Services: Sun. and Tues. 8 P.M.; Minister: Mitze Monroe, 2014 Fifth Ave.; Ph. TEMplebar 5-3442; Sec'y.: Earl Dowd.

Spiritual-Unity Center, Ebell Hall, 1440 Harrison St.; Services: Wed. 7:30 P.M.; Ministers: Dr. and Rev. E. L. Archer, 1530 Santa Clara Ave., Alameda.

The Spiritual Army of God, Ebell Hall, 1440 Harrison St., Lecture, Healing and Message work Fri., 7:45 P.M. Social Night last Fri. in month. Leader, Rev. James M. Fritchman, Rev. Ebba Bolton, pastor, 529 31st St., Phone Olympic 5-2936.

Kosmon Centre Church (UCM) 1419 Harrison St. Services: 7:30 P.M., Thurs. Fri. and Sat. only; Phone: OLYmpic 5-8782.

Redwood City: Redwood National Spiritualist Church, Y.M.C.A. Bldg., 1445 Hudson Street. Services: Sunday 7 P.M. Minister: Rev. Genevieve Woelfe, N.S.T. 922 Blandford Blvd. Phone: EMerson 6-7303.

Reseda: Church of the Good Neighbor, 16200 Victory Blvd.; Services: Sun. 11 A.M. and 7:45 P.M.; Healing: Wed. 7:45 P.M.; Class: Thurs. 7:45 P.M.; Minister: Hal Styles, D.D.; Phone: Dickens 28712; Sec'y.: Leonore Cordial.

Rialto: Universal Church of the Master, 18415 Banyan St. Services: Sun. 7:45 P.M.; Pastors: Rev. Joseph R. and Rev. Lily Grace Carcione; Phone: Valley 2-2029.

Sacramento, California
First Spiritualist Episcopal Church, I.O.O.F. Bldg., 34th and B-way. Sunday, 7:45 P.M.; Minister, Rev. Wilson H. Beaure; Phone: GI 7-7343.

Universal Spiritualist Church, 3340 M Street. Services: Sun. 2:30 P.M.; Wed. 8 P.M.; Co-pastors, Minnie T. and Robert C. Mobjley.

Santa Barbara, California
First Spiritualist Church, 6th and Arrowhead; Services: Sun. 8 P.M.; Minister: Rev. Ann Cannara; Phone: TAblot 5-3366.

Spiritualist Episcopal Church, 134 East 5th St.; Services: Sunday, 1:45 P.M.; Class: Mon., 1:30 also Tues. and Wed., 8 P.M.; Phenomena Sat., 8 P.M.; Co-pastors: Rev. Lula Taber, Rev. Harold Taber and Rev. Gloria Taber-Braxton; Phones: 89523.

Santa Cruz: First Spiritual Science Church, 513 Center St. Services: Sun. 8 P.M.; Minister: Rev. Evan Shea, 250 Bockius St., Watsonville, Calif.

San Diego, California
The First Spiritualist Church of San Diego, 3777 42nd St.; Services: Sunday 7 P.M., lecture, 8 P.M.; Minister: Rev. Emily G. Davis; Phone: 4-4980.

San Francisco, California
Golden Gate Spiritualist Church, (N.S.A.) 1001 Franklin St. (cor. Clay). Services: Sunday, 8 P.M.; Wed. 7:30 P.M.; Minister: Rev. Florence S. Becker, 194 Brentwood Ave.; Phone: JUNiper 7-4880; Sec'y.: Donald H. Haddick; Treasurer, Charles Ross McKendry; Church Phone: TUxedo 5-9976.

The Little Church of St. Andrews, 2005 15th St. (near Church St.) Services: Sun. and Thurs., 7:45 P.M. Messages Fri., 2 P.M. classes. Minister: Rev. Alda Scheierman, 2015 15th St.; Phone: UNderhill 3-4586.

The Spiritualist Church, 414 Mason St. Services: Sun. 7:30 P.M.; Minister: Mary E. Taylor; Ph: JU 7-1232; Sec'y.: Jane Music.

Christian Spiritualist Church of San Francisco, 4th floor, Native Son's Bldg., 414 Mason St. (Sacramento Hall) Sunday 2 and 8 P.M.; President: Leah Bauer; Treas: Linda B. Sampson.

First Spiritual Temple, 3324 17th St. (near Mission) Services: Sun. 2 P.M. Wed. 2 P.M. & 8 P.M. Minister: Rev. Maude Kline; Phone MA 0491; Sec'y.: Maude Johnson, 227 Waterville St. Phone: Skyline 1-9153.

San Jose: First Spiritualist Church of San Jose, Inc., YWCA, Scofield Hall, 2nd and San Antonio Sts. Services: Sun. 7:30 P.M.; healing, lecture, messages; Social: last Sun. of each month, 5:30 P.M. Pastor: Rev. O'Dell Brown, Phone: CL 8-2194; Sec'y.: Mrs. Olsen Brown, Ph: CL 8-3243.

Stockton: Spiritual Science Church, No. 204, Fidelity Hall, 230 East Fremont St. Services: Sunday Healing 7:30 P.M.; Lecture 8 P.M.; Messages 9 P.M.; Bindfold Billes, 1st Sunday each month; Dinners 2nd Sunday each month, 4 to 7 P.M. Minister: Rev. Edna Miller, 1937 E. Main St. Phone: 32285; secretary, Glenella Hyde, RFD 5, Box 366, Stockton, Calif.

Torrence Spiritual Church of Friendship, 127 East 220th St. Woman's Club, Services: Sunday 11 A.M. & 11 P.M.; Minister: Rev. Hazel Studek, 2433 Del Amo Blvd.; Phone: FA 8-2008; Co-pastor: Rev. Eva Everson.

Venice: Church of Universal Truth, 142 Lincoln Blvd. Services: Sun. and Tues. 7:30 P.M.; Ministers: Rev. Harry McNutt and Amy E. McNutt, 1632 Electric Ave.; Phone: EXbrook 6-8174.

Watsonville: First Spiritual Science Church, 250 Bockius St. Services: Thurs. 7:30 P.M.; Holy Communion 1st Sun. 11 A.M.; Minister: Rev. Evan Shea.

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COLORADO

Denver, Colorado
Spiritual Science Association, 321 Tabor Bldg., 16th & Curtis; Services: Sun. 7:30 P.M.; Fri. 8 P.M.; Tuesday & Thurs. 1:30 P.M.; Minister: Rev. Sophie Busch-Tracy.

Temple of Harmony Spiritualist Ch. Inc., 333 West Ellsworth Ave.; Sunday: 10:30 & 7:30; Wed. 7:30 P.M.; Rev. Ida Fleming; Allan J. Miller.

CONNECTICUT

Hartford, Connecticut
First Church of Divine Light, Inc., 303 Park St.; Services: Sunday 3 P.M.; Wed. 8 P.M.; President: Clifford H. Doucette, 108 High St., Manchester, Connecticut, Phone: Manchester-MI 9-1841.

Hartford Spiritualist Temple, Inc., 758 Asylum Ave. Services: Sun. 7 P.M.; Wed. 8 P.M.; President, Mabel Olio; Sec'y., Grace L. Hoxie.

Niantic (Pine Grove): Connecticut Spiritualist Camp Meeting Association; Henrietta Williams.

Norwich: The First Spiritual Union, Inc., 29 Park St.; Services: Sunday 2:30 and 7 P.M.; President: Nellie G. Wheeler; Sec'y.: Marie I. Mitte.

Stamford: Albertson Memorial Church, 485 Summer St. Services: Sun. 2:30 P.M.; Thurs. 8 P.M.; Pastor: Rev. Raymond Burns; Phone: DA 3-5411.

DELAWARE

Wilmington, Delaware
First Spiritualist Church, 907 Tatnall St.; Services: Sun. 7:45 P.M. (N.S.A.) Sec'y.: Laura M. Shilling; 105 Marsh Road; President: Peter Deluke.

Church of Spiritual Truth, Orange Hall, 706 Delaware Ave. Services: Sun. 7:30 P.M.; Rev. Clara Poole, pastor; Rev. Bertha Ford, asst. pastor and founder.

DISTRICT OF COLUMBIA

Washington, D. C.
First Spiritual Science Church, Suite #631, 1424 "K" St., N.W.; Services: Tuesday, 2:30 and 8 P.M.; Thurs. 8 P.M.; Minister: Rev. Alice Wellstood Tindall; Phone: CO 5-1149 and ME 8-0973.

The Church of Two Worlds, 2460 Sixteenth St., N.W. Services: Sun. and Wed. 7:45 P.M.; Pastor: Rev. H. Gordon Burroughs; Phone: EM 3-0010.

Friendship Church of Christ, 845 West North Ave.; services: Sun. & Tues. 8 P.M.; Minister: Rev. Harold Klingemeier; Sec'y. & Asst. pastor: Rev. Ed Dortmund, 2509 North Southport Ave., Chicago, 14.

Friendship Temple of Spiritual Science, 3838 West Fullerton Ave.; Services: Sun. 7 P.M.; Tues. 7:30 P.M.; class, Thurs. 7:45 P.M.; Pastor: Rev. M. Back; Asst. pastor: Rev. A. Manzeske.

Puritan Spiritualist Church, 812 West 69th St.; Services: Sunday 7:30 P.M.; Minister: Rev. Rose MacKay; Phone: REgent 4-1979; Sec'y: Violet Krammer, 1016 West 72nd St.

Church of the Spirit, 2651 North Central Park Ave., (Chicago's Oldest Spiritualist Church) Services: Sun. 10:30 A.M.; Messages: Wed. 1:30 and 7:30 P.M.; Minister: Rev. Ernst A. Schoenfeld, 3501 Shakespeare Ave.; Phone: BI 5-2911.

Jackson Memorial Spiritualist Church, 721 West Belmont Ave.; Worship Service: Sun. 7:30 P.M.; Message Service: Wed. 7:30 P.M.; Minister: Rev. Rosemary Jackson; Thomas; Phone: GRaceland 7-4220; Pres: Thomas F. Thomas.

Liberal Psychic Science Church, 3449 West Altgeld Ave.; Services: Sunday 2:45 & 7:45 P.M.; Class: Thurs. 10 A.M. & 7:45 P.M. also Friday 7:45 P.M.; Social last Saturday each month; Candlelight services last Sunday each month; Minister: Rev. Anthony Camardo; Pres: Thomas F. Thomas.

First Temple of Universal Law, 4740 North Western Ave.; Sun. 10:30 A.M.; Healing: 11 A.M.; Sunday School: 6-7 P.M.; Bible Forum: 7:30 P.M.; lecture and messages; Circle and Bible Class Mon. and Fri. 7:30 P.M. at 5132 N. Troy; Phone: IR 8-5605; Minister: Rev. Charlotte Bright.

First Fraternal Spiritual Church, 4039 W. Madison St., McEvry Hall. Services: Sun. 2:30 to 5 P.M.; Pastor: Rev. Emma Binz.

Spiritual Science Ch. No. 3, 1715 West 64th St.; Sun. 3 & 8 P.M.; Minister: Rev. John Skinner; Phone: HE 4-9181.

Church of Divine Revelation, 207 S. Washington Ave., 2nd Flr., Sunday services at 2 P.M. Inspiring lectures on truth; group meditation and prayer; Divine healing. A church of lofty purpose and spiritual ideals. An affiliate of the Universal Spiritual Ass'n., Chesterfield, Ind.

Englewood Psychic Science Church, Inc., 6514 S. Ashland Ave.; Services: Sun. 7:30 P.M.; Minister: Rev. Harry A. Tuffs; Phone WA 5-4750.

First Spiritualist Church of Divinity, 6146 South Ashland Ave.; Founder: Freda Brown. Services: Sun. 2:30 P.M.; Sec'y.: Edna Stauffer, 7124 South Kedzie Ave.; Pres: Mary Grace Willis, 7048 South Western Ave.; Phone: PR 6-3465.

First Church of Invisible Science, 5138 Kenwood Ave. Services: Sun., Mon. and Thurs. 8 P.M.; Minister: Rev. Minerva Jewell Adams; Co-pastor: George C. Adams; Phone: Midway 3-2861.</p

Spiritualist Churches

(Continued from Page 11)

PSYCHIC OBSERVER, NOVEMBER 10, 1957

LOUISIANA

New Orleans: Church of Divine Fellowship, 823 Spain St. Services: Sunday 8 P.M.; Ministers: Rev. Lillian McGivney and Ada DuBard Gunter; President: Rev. Ada DuBard-Gunter, 407 Highway Drive; Phone: VERNON 5-1579.

MAINE

Etna: Harrison D. Barrett Memorial, NSAC. Services: Sun. 2:30 P.M.; Sept. Oct., May, June and July, Leader: Rev. William Hubbard.

MARYLAND

Baltimore, Maryland Spiritual Sanctuary, 2106 Eutaw Place. Services: Sun. and Wed. 8 P.M.; Minister: Teresa A. Fecher; Sec'y.: Clara E. Shepherd, 3230 Bayonne Ave.; Pres.: Frances A. Conover.

Temple of Wisdom Church (Spiritual Science), 500 E. 39th St. Services: Sun. 11 A.M. and 8 P.M.; Wed. and Thurs. 8 P.M. Minister: Rev. Elizabeth H. Dennis.

MASSACHUSETTS

Amesbury: First Spiritualist Church of Amesbury, I.O.O.F. Hall, Water St. Services: Sun. 3:30 P.M. President: Edward Jack; Sec'y.: Mrs. Ethel Grant, Phone: 646-4.

Brockton: First Spiritualist Church, corner Green and Glenwood Sts. Services: Sunday 7 P.M.; and Thursday 7:30 P.M.; Pastor: Rev. Ann Robbins; Pres.: Gertrude Weir.

Boston Massachusetts St. Alden's Spiritualist Church, 329 Massachusetts Ave.; services: Sun. 2 and 8 P.M.; Tues. and Fri. 8 P.M.; Minister: Rev. Doris Todd, 470 Green St., Cambridge; Phone: Kirkland 7-0513.

The Spiritual Chapel and Minister's Study, 25 Huntington Ave., Rooms 331-333; Services: Sunday 2 P.M. and Friday 7:30 P.M.; Minister: Rev. Aida Crocker Kay, 10 Moultrie St., Dorchester, Mass.; Sec'y.: Doris H. Brown.

Sunshine Church, 198 Dartmouth St. Services: Daily, 8 P.M.; Sun. 2:30 and 7:30 P.M. Pastor: Richard Finley; Sec'y.: Louise Dinsmore.

Fitchburg: First Spiritual Alliance Church, 22 Knowlton Terrace. Services: Sun. 3 and 7 P.M.; Sec'y. and Treas.: Mrs. Marion Rockwell, 47 Mt. Vernon St.; President: Emily Sanborn, 73 Cedar St.

Greenfield: Universal Psychic Science Church, 47 Cheshire St.; Services: Sunday 8 P.M.; Rev. Frances H. Church.

Onset (Cape Cod) First Spiritualist Church, Highland Ave. Services: Sun. 2:30 and 7 P.M., Thurs. 8 P.M. Co-Pastors: Rev. Kenneth and Rev. Gladys Custance, 86 Highland Ave.

West Gloucester: Massasoit Spiritualist Church, 19 Lincoln St. Pastor, Rev. Vivian L. Harvey.

MICHIGAN

Ann Arbor, Michigan Divine Circle of Love, 516 Detroit St. Services: Sun. 7:45 P.M.; Minister: Rev. Dorothy B. Elliott; Phone: Normandy 23387; Sec'y.: Dorcas Rutledge, 523 Fourth Street.

Battle Creek, Michigan Spiritualist Church of Divinity, I.O.O.F. Temple, 36 South Ave.; Services: Sun. 7 P.M.; Minister: Rev. Clifford Bristol (I.S.A.) Pres.: Glenn R. Brenner; Sec'y.: Florence E. Dillon, 171 North Ave.

Church of Spiritual Truth, 28 West Fountain St. Services: Sun. 11 A.M.; Thurs. 7:30 P.M. Pres. Sterling Newton; Sec'y.: Lenna Smith.

Coldwater, Michigan Two Worlds Spiritualist Chapel, Flander-meyer Bldg., 2nd floor. Services: Thurs. and Fri. 8 P.M.; Minister: Rev. Warren M. Smith, 2672 Coldwater Lake.

Davison: Spiritual Light Church, 8291 East Atherton Road. Services: Sunday 7:30 P.M. Minister: Rev. Ethel Bowen Knapp; Phone: 5-F-21.

Detroit, Michigan Center of Spiritual Hope, Barlum Hotel, Cadillac Square, Parlor "D"; Sunday, 8 P.M.; Minister: Hazel Damrau; Ass't. Pastor: Rev. Jack F. Teeters.

All Souls Memorial Church, 2619 Cass Ave. Services: Sunday 7:45 P.M.; Minister: Rev. Constance Newby; Phone: Un-1-3346.

Bible Christian Spiritual Church, 4464 Cass Ave.; Services: Sunday 2 P.M.; Minister: Rev. John Veysey; Phone: Tasman 5-9134.

Spiritual Helpers Church, 9109 Harper Ave. Services: Wed. 7:30 P.M. Pastor: Rev. Harriet Rae, D.D.; Phone: WA-6236.

Ferndale: Metropolitan Spiritualist Church of Greater Detroit (MSSAC) Community Bldg., 400 E. 9-Mile; Services: Sun. 7:45 P.M.; Sept. to June—2nd Sun. 2:30 and 7:30 P.M.; Pres.: Chas. L. Youngs; Phone: Lincoln 1-3146; Sec'y.: Marguerite Ladd, 460 Lincoln, Clawson; Phone: Lincoln 2-1114.

Grand Rapids Universalist Church of Good Will, 632 Wealthy S.E. (Upstairs). Services: Sun. 7 P.M.; Wed. 8 P.M. Rev. Emma Farington, pastor; Phone: GL 1-0128; Sec'y.: Patricia A. Baughman.

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MICHIGAN — Continued

Flint, Michigan Spiritual Episcopal Church, Dartmouth and Ave. "A"; Sunday 7:30 P.M.; Minister: Rev. Noah Rice, 515 West 2nd Ave. Flint Spiritualist Church, 118 East Bedevre Ave.; Sun. 7:30 P.M.; Minister: Rev. Pearl Reinhart; Phone: 9-1022.

Grand Rapids: First Church of Truth, 26 Shelby St. Services: Sun. 3:30 & 7:30 P.M.; President: Frank Witforth, 1311 Calvary, N.E.; Sec'y.: Elaine B. McMann, 301 Lemyra St., S.E. Cherry 37834.

Jackson, Michigan The Aquarian Church, Hotel Hayes Ballroom. Services: Sun. and Wed. 7:30 P.M.; Pastor: Rev. Harold C. Durbin, Lansing; Phone: IV 9-6167. Assistant pastor: Rev. John Chandler; Sec'y.: Fearn L. Detwyler, 549 Woodward Ave., Pho. ST 2-5545.

Goodfellow Spiritualist Church, 1014 Leroy Ave. Services: Sun. and Wed. 7:30 P.M.; Minister: Rev. James Tingley.

Kalamazoo: Christian Spiritualist Chapel, 827 N. Church St. Services: Sun. 3 and 7 P.M. Pastor, Rev. Beth Roche; Phone: FI 4-2961.

Lansing: First Spiritualist Episcopal Church, 700 So. Holmes Rd.; Lyceum: Sun. 10 A.M. Services: Sun. and Wed. 7:30 P.M.; Minister: Rev. Ella Sutton; Phone: IV 5-2358; Sec'y.: Thelma Alger.

Muskegon: First National Spiritualist Church, 2101 Jefferson St. Services: Sun. 11 A.M. and 7:30 P.M.; Mon. and Thurs. 7:30 P.M., physical mediumship; Pastor: Rev. Wm. R. Aldred; Ph: 258-20.

Owosso: First Spiritualist Episcopal Church, 610 Clinton St.; Services: Sun. 7:30 P.M.; Minister: Rev. Ella Riley-Sutton.

Pontiac, Michigan 1st Spiritualist Ch., 16 Chase St., Lyceum: 10:30 A.M.; Services: Sun. & Wed. 7:30 P.M.; Minister: Rev. Mable Barnes.

Church of the Good Samaritan of Pontiac, 199 Auburn Ave., D.A.V. Hall; Services: Sunday, 7:00 P.M.; Silver Tree—2nd & 4th Tuesday; Sec'y.: Jennie Ridley, 1292 Smith St., Birmingham, Michigan.

Roseville: Spiritual Church of Harmony of the Christian Corinthians of America, 17359 Roseville Blvd. (at Maple) Services: Sunday—Lyceum 10:30 A.M.; Regular services: 7:30 P.M.; Message service 3rd Sunday at 3 P.M.; Pastor: Rev. William A. Seaman, 15825 Marlowe, Detroit, 27; Phone: VERmont 6-0340.

Whitmore: Church of Divine Truth, Spiritualist, 77 Longfellow; Services: Sun. 7:30 P.M.; 3rd Sun. 2:30 and 7:30 P.M.; Minister: Rev. A. D. Maynard; Sec'y.: Ella M. Gahan, 826 Michigan Ave., Adrian, Michigan.

MINNESOTA

Duluth: First Spiritual Temple, 601 East 5th St. Services: Sunday 7:30 P.M. Minister: Rev. F. W. Hutchinson; Sec'y.: Violet Lindblom, 1712 West 3rd St., Duluth.

Minneapolis, Minnesota Christian Ministry, 614-620 East 15th St.; Services: Sunday 11 A.M. 3 & 7:45 P.M.; Wednesday 8 P.M.; Pastor and President: Rev. H. M. Paulson

Second Spiritualist Church, 23rd and Lyndale, North. Services: 7:30 P.M. President: John Koorn; Sec'y.: Eva Adamson.

St. Paul: The Order of the White Cross, Endicott Bldg., Robert St. entrance, 4th floor. Services: Sun. 2 P.M.; William Youlan, secretary; O. J. Walker, chairman; Emma Haeden, president; Clara Gathany, founder.

St. Louis, Missouri Society of Spiritual Fellowship, 3816 North Grand Ave.; Services: Wed. 2 P.M.; Friday 8 P.M.; Leader: Elsie Andreas, member of Burkett Spiritualist Church, Inc. (N.S.A.) Glasgow and National Church; Sunday services 10:30 A.M.

Church and Institute of Mystic Mind Science, 5862 Delmar; Services: Sun. 9:30 A.M.; Wed. 8 P.M.; Minister: Rev. Bernice G. Bennett, 1624 Belt Ave.; Phone: Forest 1-7137.

Burkett Spiritualist Church, Inc., 2653 Natural Bridge Ave.; Services: Sunday 10:30 A.M.; Acting Pastor: Florence G. Ware, (Licentiate); Sec'y.: Dorothy M. Bush, 1856 Switzer Ave.

St. Louis, Missouri

Church of the Guiding Light (Spiritual Healing Shrine), 4648a Carter Ave., Services: Tues. 1:30 and 7:30 P.M.; each 1st Sun. 7:30 P.M. Pastor, Rev. Mary Orson; Phone: COlfax 1-8275.

NEBRASKA

Lincoln: First Temple of Spiritual Truth I.O.O.F. Hall, 1108 "L" St., Services: Sunday 7:30 P.M.; Minister: Rev. Lionel P. Everman, 1145 "E" St., Lincoln, 8. Nebraska; Phone: 2-3436.

NEW HAMPSHIRE

Portsmouth — First Spiritualist Science Church, 114 Maplewood Ave.; Sunday 3:30 and 7:30 P.M.; Wednesday 7:30 P.M.; Minister: Rev. Frank Daley; Phone: 3103

NEW JERSEY

Camden, New Jersey Second Spiritualist Church (N.S.A.) Legion Room Walt Whitman Hotel, Broadway & Cooper St.; Sun. 7:45 P.M.; Minister: Rev. Catherine Broome, 246 South 34th St., Phone: Woodlawn 3-7446.

Forth Spiritualist Church, 28 North 26th St. Services: Sun. 11 A.M.; Lyceum, 10 A.M. Pastor, Rev. Elizabeth Giberson, Church Rd., Moorestown.

NEW JERSEY — Continued

Camden, New Jersey

Second Spiritualist Church (N.S.A.) Legion Room Walt Whitman Hotel, Broadway & Cooper St.; Sun. 7:45 P.M.; Minister: Rev. Catherine Broome, 246 South 34th St., Phone: Woodlawn 3-7446.

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Spiritualist Churches

(Continued from Page 12)

Youngstown, Ohio

Ingersoll Memorial Church, 339 W. Federal St., Room 9. Services: Sun. 7:45 P.M.; Thurs. 2:30 and 7:45 P.M.; Pastor: Rev. Rose Hoyle, 137 N. Fruit St.; Phone: RI 7-7006.

The First Spiritualist Temple, 323 W. LaClede Ave.; Services: Sun. and Wed. 8 P.M.; President: Emma Felger, 174 W. Glenaven; Phone: St-29622.

OKLAHOMA

Tulsa, Oklahoma

Second Spiritualist Church, 919 South Cheyenne St.; Services: Sun. 7:45 P.M.; Healing 8 P.M.; Rev. Adella Reynolds, Minister.

OREGON

Portland, Oregon

Spirit Guided Friends, Inc., "Christian Spiritualists" Temple, 5728 S.E. Boise. Services: Sun. and Wed. 8 P.M.; Healing at all services; Minister: Rev. Jean Krause; Phone: Prospect 1-8986; Sec'y: Dulcie Jackson.

Trinity Memorial Chapel, 3953 N.E. Union Ave.; Services: Sun. 2:30 & 7:30 P.M.; Weekday meetings; Minister: Rev. E.H. Mercer; Phone: AT 7-4241.

The First Spiritualist Church, 5123 N.E. 21st Ave.; Services: Sun. 7 P.M.; healing and 7:30 P.M.; lecture; Pastor: Rev. Alma Gudhart; Phone: CT 14-541.

PENNSYLVANIA

Bradford, Pennsylvania

Christian Spiritual Church, 46 Chestnut St.; Services: Sun. 7:45 P.M.; Missionary Day, 1st Sun. of each month; Pastor: Rev. S. M. Van Duyers, D.D. Office of Secretary: 46 Chestnut St., Apt. 3.

Charleroi, Penna.: Church of Divine Guidance, 214 Washington Ave.; Services: Sun. 8 P.M. Sara Ackard, Associate Minister.

New Castle, Pennsylvania

Spiritualist Church of Truth, McGoun Hall, 215½ East Wash. St.; Wed. & Sun. 8 P.M.; Agnes E. Guthrie; Celeste Atkinson, James H. Anderson.

Pittsburgh, Pennsylvania

Spiritualist Church of Revelation, 114 Federal St., N.S.; Services: Sun., Tues., Thurs., and Fri. 3 and 8 P.M.; class: Fri. 8 P.M.; Phone: FAirfax 1-0766; Pastor: Rev. Katherine Fidell.

First Spiritualist Church, 256 Bouquet St.; Services: Sun. and Thurs. 8 P.M.; Phone: MU 23678 or Hubert Hager, Ch. 11335.

Philadelphia, Pennsylvania

Dorothea Psychic Center, 5307 Walnut St.; Services: Tues. and Thurs. 7:30 P.M.; Wed. 1:30 P.M.; Pastor: Rev. Ruth B. Gallagher; Phone: GR 2-8831; Sec'y: Margaret Beecher; President: Charles W. Gallagher.

Universal Spiritualist Brotherhood Church, Rising Sun and Park Ave. Services: Sun. 3:30 and 7:45 P.M.; lecture and messages; Healing, Sun. 7:30 P.M.; Wed. 8 P.M.; healing and messages; Minister: Rev. Anna K. Rose.

Fourth Spiritualist Church, 4815 Old York Road; Services: Sun. 3:30 & 8 P.M.; Wed. & Fri. 8 P.M.; Pastor: Rev. Harry R. Brunning; Phone: Baldwin 3-9945.

Second Church of Spiritualist of Philadelphia, 1413 Walnut St., Bealeve Court Bidg., 9th floor entrance in court. Services: Sun. 7:45 P.M. and healing, 7 P.M.; Pastor: Rev. Alida Neige; Phone: KI-5-8227.

First Association of Spiritualists, Broad and Master St. Services: Sun. 3:30 and 8 P.M. Minister: Rev. C. Harrison Engel; Phone: PO 3-0577; Sec'y: Mary Mooney, 5204 Akron St., Philadelphia 24; Pres.: Charles MacElwee.

Third Spiritualist Church, 3044 Germantown Ave. Services: Sun. 3 P.M.; Wed. 8 P.M. President: Elmer S. Hallowell; Church Phone, BA3-5504; Res. 9-3941.

Reading: First Spiritualist Church of Reading, 1047 Penn St. Services: Sun. 7:30 P.M.; Wed. 7:45 P.M. Pastor: Rev. Clara Senior; Phone: Ephrata, Republic 3-1894.

Wilkes Barre: Second Spiritualist Church, 7 West Market St.; Services: Wed. & Sun. 8 P.M.; Minister: Augusta A. E. Ridder, 114 Academy St.; Phone: VAlley 2-0433; Sec'y: Helen S. Thomas, 202 South Main St.

TEXAS

Dallas—First Spiritualist Church (N.S.A.) 4921 Reiger Ave.; Sunday, Junior League 6:45 P.M.; Devotional Service 7:30 P.M.; Message service: Wed., 8 P.M.; Minister: Nancy A. Huston; Treas: Joseph S. Huston.

Taylor: American Spiritualist Church, W. 4th and Ferguson Sts. Services: Sun. 9:30 A.M.; Lyceum; 7:30 P.M.; Devotional: Wed. 7:30 P.M.; Messages; Pastor: Rev. H. Hegdahl, 1115 W. 4th St.; Ph: ELwood 2-4695; Conductor: Mrs. Roznovak.

Houston, Texas

First Spiritualist Church, 3523 Beauchamp St.; Sun. Lyceum 6 P.M.; Lecture: Sun. & Wed. 7:45 P.M.; Pastor: Aev. Myrtle London Rogers; Healer, Harry A. Adams.

San Antonio

Universal Psychic Science Temple, 607 Jackson St., Fri. & Sun. 7:45 P.M.; Rev. Clara Ann Williams; Phone: Capitol 7-8048.

Universal Church of Science, 1537 N. Alamo; Services: Sun. and Tues. 8 P.M.; Tuesday Circle: 1-4 P.M.; Rev. M. Hersey, Pastor; Phone: CA 4-5963.

VIRGINIA

Norfolk, Virginia

The Light of Truth Spiritualist Church of Divine Healing, 20th and Omohundro Sts.; Sun. 10 A.M., Sunday School and Bible Study, 7:30 P.M., Healing, Lecture, Communications; Wed. 8 P.M., Healing, Lecture and Communications; Minister: Rev. Fred A. Jordan, Pres. I.G.A.S.

Memorial Spiritualist Church, 307 W. 37th St.; Services: Sun. and Wed. 8 P.M.; Pastor: Rev. Melvin O. Smith; Phone MA-2-5070; Sec'y: Florence Siebert.

VIRGINIA—Continued

Richmond: Universal Temple, Universal Psychic Science, 1110 McDonough St. Classes for Universal Psychic Science Seminary: Sun., Tues. and Fri. 7 to 9 P.M. Pastor: Rev. Ernest S. Longest. UPS: Phone: Richmond 82-9110.

WASHINGTON

Bellingham: First Spiritualist Church, Girard and "D" Sts.; services: Sun. 7:30 P.M.; Minister: Fern Balias; Phone: 3922-J; Sec'y: Reva Kuhas, 1310 Humboldt St.

Bremerton: Goodwill Spiritualist Church (N.S.C.C.), 837 Fourth St.; Services: Sunday, 7:30 P.M.; President: Leonia Watson; Phone: 7-3243.

Seattle, Washington

Universal Spiritualist Library, 3009 Arcade Bldg. Books for rent and periodicals for sale. Mediums in attendance: 10:30 A.M. to 4:30 P.M. All welcome. President, Ada B. Johnson; Phone: HE-0449; Sec'y: Waldie Solbakke; Phone: ME 9095; Librarian, Estia Richards.

Mary A. Tower Memorial Spiritualist Ch., 916 E. James St.; Sun. 8 P.M.; Pres. & Pastor: Mary B. Crisp, 410 14th Ave.; Phone: Ea 6021.

The Aquarian Foundation, Inc., 315-15th St., North (at St. Thomas); Services: Sunday 11 A.M. and 7:30 P.M.; Wed. 7:30 P.M.; Phone: FRanklin 6046.

Tacoma: National Spiritualist Church, 608 Fawcett Ave. Services: Sun. 11 A.M. President: Phoebe C. Jones; visiting workers 1st and 2nd Sun.; Rev. Bertha Raudebaugh, 3rd Sun.; Rev. Elizabeth Charlton, 4th Sun.

WEST VIRGINIA

Charleston: Spiritualist Episcopal Church, 1202 Elmwood Ave. Services: Sun. 7:30 P.M.; Minister: Rev. Beulah Brison-Jarrett; Ph: DI 2-7549; Pres.: P. A. Schottler; Sec'y: Lena M. Eggleston.

Huntington: Clara Pritchard Memorial Spiritualist Church (N.S.A.), 510 Fourth St. Services: Sun. and Wed. 7:30 P.M.; Minister: Rev. Maria Doyle, 811 Jefferson Ave.; Ph: 9884.

WISCONSIN

Beaver Dam: Christ Unity Science Church, 921 South Spring St.; Services: Sunday Children's Class (dynam) 9:30 A.M.; Church Services: 10 A.M.; Thursday Service: 7:30 P.M.; Spiritual Healing—Daily; Pastor: Rev. Hattie Hoppa.

Kenosha: Christ's Healing Shrine, 6333 Sheridan Road; Class: Mon. & Tues. 7:15 P.M.; Services: Sun. 3 & 7:30 P.M.; Wed. 2 P.M.; Thurs. 7:30 P.M.; Minister: Rev. Marnie Koski; Assistant: Erich Gross and Rev. Jerome Konicek; Ph: Olympic 7-6863.

Milwaukee, Wisconsin

Spiritualist Church, Inc., 4229 West Garfield Ave; Services: Sunday 7:30 P.M.; Wed. 8 P.M.; Consultation and Healing; Wed. 9 A.M. to 3 P.M.; Minister: Rev. Loraine Nesbitt; Phone: HI 2-1879.

Christian Spiritual Temple, 2544 North 27th St.; Services: Sunday 9:30 to 10:30 A.M.; also 8 P.M.; Minister: Rev. Marie J. Hillman; Phone: Division 4-2557.

Pilgrim Psychic Science Church, 1239 South 15th St.; Devotional service and Lyceum, Sun. 10:30 A.M.; President: A. H. Kuhmey; Sec'y: Frieda Bauman, 3602 "A" North 40th St., Treas: Sophia Rossa.

Christian Unity Spiritual Science Church, 2603 W. Atkinson Ave. Services: Sun. 8 A.M.; Wed. 7:45 P.M.; Healing and Spiritual private consultation daily; Dr. Walter F. Krahn and Dr. Ella E. Krahn Pastors; Phone: HI 5-0334.

Temple of Spiritual Vision, Woodman Club House, 734 North 26th St.; Sun. 8 P.M.; Rev. Anita Kucher, Pastor; Phone: Division 4-0043; 1416 North 14th St.

Wayside Church (Psychic Science), 4801 West Capitol Drive. Devotional services: Sun. 10:30 A.M. Pastor, F. Lorenz Lamping; Phone, Hilltop 5-0774.

First Spiritual Science Church, #142 2219 South 55th St., Services: Sun. 3 P.M. Minister: Rev. Valeria P. Horvath.

CANADA

Brantford: Hope Memorial Spiritualist Church, Chatham St. (corner Queen) Healing Messages and Open Circle: Sun. 3 P.M.; Worship and Messages, 7 P.M.; Pres. W. C. Richardson; Chairman: Bo. I: Gertrude Lievers.

Calgary (Alberta) — First Spiritual Church, 7th Ave. & Third St. East: Sun. 8 P.M.; Alice Rushton, 1224 Kensington Road.

Hamilton: Jesus of Nazareth Spiritual Church, 150 Market St., Hamilton, Ontario. Services: Sun. School 11 A.M.; Divine Healing 3 P.M.; Worship 7 P.M.; Weds.: Divine Healing 8 P.M.; Pres. Helen Gerencser; Sec'y: Mrs. V. Posavac, 146 Market St.

Toronto, Canada

Britten Memorial Spiritualist Church, 104 Clinton St.; Services: Sun. 3 P.M.; healing and messages—7:15 P.M.; Divine services: Wed. 8 P.M.; Trance Seance: Thurs. 2:30 P.M.; healing and messages; Sec'y: Mrs. G. Chappel; Resident Minister: Rev. Mae Potts.

Church of Spiritual Upliftment, Lakeview Hall, Keele and Annette Sts. Services: Sat. 7:30 P.M.; Open Forum and spirit greetings; Sun. 2:30 and 7 P.M.; Minister: Rev. Elizabeth MacLennan; Phone: HU 8-8641; Pres.: Daniel MacLennan; Sec'y: Isobel Downie, 38 McDonnell Ave.

Springdale Spiritualist Church, Odd Fellows' Hall, Broadview and Queen Sts. Services: Sun. 3 P.M. and 7:15 P.M.; Tues. 8 P.M.; Sat. 7:30 P.M.; Sec'y: Ernest Mann; Phone: LE 1-3879.

Windsor, Ontario, Canada

The Church of the Golden Chain, 638 Chilver Road. Services: Sun. 7:30 P.M.; Minister: John Laidlaw, 1023 Sandwich St.; E: Sec'y: Irene Bright, 349 Oak Ave.; Phone: 4-2228.

Winnipeg, Canada

First Spiritualist Church, 371 Polson Ave., Services: Tues. 8 P.M.; Thursday 8 P.M.; Sunday, 11 A.M. & 7 P.M.; Sec'y: H. S. Boone, 277 Templeton Ave.; Winnipeg 4.

"One Minute Treatments"

Reality of Psychic Science

By ALBERT E. SCHEFFLER

It is difficult in the dizzy profusion of modern thought to know just what is involved in becoming interested in Psychic Science. So many of us feel like a misunderstood outsider in a group of such minds.

Everything worth while is supposed to be known, if not to ourselves, then to some well-informed person whose business it is to know what we do not know. The puzzling things are always embarrassing and often a sign of a brain not too overloaded with knowledge.

Rarely does our imagination go beyond the limits of our observation. We readily believe in the things we see to a point where "realism" becomes a part of our daily experience, until we feel prepared to defend ourselves against the odd happening — the one so strange to us.

Answer Is There

The students of Psychic Science are not often surprised or at least they do not show it, whenever the sought for answer to a problem suddenly appears from "out of the blue." By comparison to the ordinary time-consuming, trial-and-error methods followed by thousands, the psychic way of approach seems visionary if not somewhat dull.

One quick thought would make all of us believe that the money we possess is our own because we have earned it; that our life should be our own because we have lived it. It is at times difficult for us to understand why our minds are not so much our own because of our free association with it.

Man is never helped by what HE thinks for himself, but by

display of wisdom from a source greater than his own. Paul was in a Roman jail when he wrote the following to the Philippians: "... I have learned in whatsoever state I am, therein to be content ... both to be filled and to be hungry ... to abound and to be in want. I can do all things in Him that strengthens me."

Space and Time

Space and Time, as we have come to know them, are things quite apart from the beautiful scenes and happy hours we throw around our daily experiences. Space reaches only as far as the eye can see. Time lengthens into days, weeks and years unnoticed.

Awake or asleep, we look upon them with bewilderment and mistrust as things belonging to another form of existence. One sure product of Time is the phenomenon of "death," when the soul of the person separates from the body. It so often throws the beholder into extreme terror. Whatever the roll we play to the diseased—parent, family member, friend or acquaintance—the logic that governs the occurrence; to have one person suddenly be changed into another state, or even more fantastic to be in two places or worlds at one and the same time, our waking thoughts do not follow the laws that govern the situation at the time.

Inner Strength

There is always something helpful in a conscious attempt to understand the Spirit or Psychic world which is so much a part of the living flesh body. In such an atmosphere the Spirit and the flesh can work together in a manner to sharpen the moral conflict to where mental straits, mocking dreams and irrational life patterns are replaced by strength and confidence in unseen values.

The best now known in this field is far too seldom put to fruitful use.

Keep one thing forever in view—the truth; and, if you do this, though it may seem to lead you away from the opinions of men, it will assuredly conduct you to the throne of God.

Horace Mann

communication is not something miraculous or unnatural, but is in accordance with the law of life. Its purpose is also to teach self-reliance and individual responsibility, for, unfortunately, in our great movement, today, there are too many people who endeavor to pass their responsibilities onto the guides and the loved ones who assist them from the spirit world.

In America, the philosophy of Spiritualism is also taught. It is accepted that Spiritualism is a science, philosophy and religion. The science of Spiritualism is proven through the natural law of mediumship, the philosophy is the acceptance of the science by its use for the upliftment and progress of all humanity; and it is classed as religion because when properly understood and practiced, it unites all men through love in universal brotherhood.

CLASSIFIED

RATES FOR CLASSIFIED ADS. 20c per line; minimum 7 lines; Six consecutive insertions for the price of 5 insertions; No ads accepted for less than 6 consecutive insertions. For instance: a 7-line ad, @ 20c per line, would cost \$1.40 times 5 or \$7.00 for 6 consecutive insertions. A 10-line ad would cost \$10.00 for 6 consecutive insertions. All advertising payable in advance. (Figure 6 to seven words to the line).

Personal

CENTER OF DIVINE GUIDANCE (U.C.M.)

Great Northern Hotel, Suite #229, 118 W. 57th St., N.Y.C. 19, N.Y. . . invites you to further your studies on the philosophy of Spiritualism. Unfold your own gifts! Open classes Tues. 2 P.M. and Fri. 8 P.M.; Private Wed. 8 P.M. Qualify for this class by attending the open class; message service Sun. 7 P.M., Thurs. 10 A.M. and 7 P.M., also Fri. 2 P.M. Martha Vineyard Social one Sunday afternoon a month. Forum and refreshments included. Private consultations by appointment only; Phone: Circle 5-4915; Rev. Martha K. Seidler. (P-455)

YOU SHALL HAVE IT: I am so certain you shall because hundreds of men and women under my guidance have received help, health, consolation, financial security, companionship and mastery over evil. Thirty years of ministering since ordination. Your letters confidential and answered promptly with instructions. Write plainly of your burdens, sorrows, struggles and desires. Come to see me if possible. Conference and prayer rooms always open for you. Send no money as my expenses are all provided. Do not carry your burdens another day. Write: Rev. John K. Cheney, 25 South Washington St., Tiffin, Ohio. (P-456)

ERASE YOUR KARMA! It is a weight of facsimiles you carry with you from life to life—old motivations, old motivators, old aberrations and electronic patterns. Erase your Karma! Reach cause! Send \$1 to: Distribution Center, Inc., Box 242-pa, Silver Spring, Maryland, for "Fundamentals of Thought," by L. Ron Hubbard. (P-456)

MY APPEAL to the readers of Psychic Observer. I am psychic and may be able to help you. I also conduct a mail order business. All kinds of books on Spiritual subjects. Write: Elizabeth Van Treuren, c/o Book House, 6494 Aylesworth Drive, Cleveland 30, Ohio. (P-454)

THE MESSAGE OF THE AGE OF LIGHT: Are you suffering from the world's most dangerous malady—"Emotional Stress"? It manifests in almost any type of disease. It is caused by the higher spiritual and mental vibration occasioned by the speed of the earth now entering the New Age of Light . . . the Aquarian Age. If your vibrations are not in harmony, write for "The Message of Light." Address: KOSMOLOGY, INC., Box 821, Emmett, Idaho. (P-454)

DO YOU KNOW YOUR FIVE MAIN GUIDES? Do you know their lights?; or how to use them? what they do? If not you cheat yourself. Usual cause of failure to develop mediumship—because "Guide System" not understood. Write for "Lesson on Guides." Love offering. Rev. Nina Hughes, 1269 First St., Sarasota, Florida. (P-459)

OBSESSED? ALCOHOLIC? SICKLY? UNHAPPY? Let me show you how to help yourself. State birthdate and if married. Write direct, brief questions on separate slips. Enclose free will offering. ROBINETTE, R. 1, Box 381A, Sequim, Washington. (P-465)

MORE FUN AND FUN and a more abundant life. Let me help you the metaphysical way with all your big and little problems: health, beauty, happiness, companionship, success. Let me cover your vacation trip for safety and the utmost of joy. Write to me frankly—enclosing fair compensation. Mental Science Practitioner: Joseph Guldner, P.O. Box 422, Seattle 11, Washington. (P-455)

COLOR VIBRATION reading from your name; Write full name across middle of white unlined paper, size 8 x 10; send self-addressed stamped envelope. Donation \$1.00; Rev. Wanoka Anderson, 918½ W. Gage Ave., Los Angeles, 44, California. (P-455)

FORT MYERS, FLORIDA: I would like to meet and interview a medium or healer in the vicinity of Fort Myers, Florida. I am alone and longing for Spiritual understanding. Please write: Frank Mason, 2420 2nd St., Fort Myers, Florida. (P-457)

HOW TO COMBAT psychic attack. Be free of evil forces. My 40-page printed book (\$1.00) tells how to do this; and/or **Astrology Can Solve Your Problem** (\$5.00). Send birthdate, time and place to: E. Nassau, Box 1612, Prescott, Arizona. (P-463)

SUCCESS PRACTITIONER: prosperity treatments one month—\$3.00. Includes valuable lesson, "How to Increase Your Income." One woman demonstrated \$165,000 in an almost incredible way. Reading included and 1 to 10 questions answered. Don't miss this liberal offer. Send birth date. Write: Mary Carter Allen, Box 219, Sulphur Rock, Arkansas. (P-455)

LET ME HELP YOU when you are sick or discouraged. Write to me, state your problem and with the help of God I will show you the way to Health, Happiness, and a more abundant life. I will work with you and for you until your life has changed for the better. Many years of experience. Prompt reply. Love Offering. Write to Dr. Th. Sedlak, 4046 Richland Ave., Louisville 7, Kentucky. (P-456)

DO YOU KNOW YOUR FIVE MAIN GUIDES? Do you know their lights?; or how to use them? what they do? If not you cheat yourself. Usual cause of failure to develop mediumship—because "Guide System" not understood. Write for "Lesson on Guides." Love offering. Rev. Nina Hughes, 1269 First St., Sarasota, Florida. (P-459)

PSYCHOMETRIC ANALYSIS of any object used only by You such as: bobby pin, old handkerchief items not returned. Send object, birth date, month, year, place of birth, hour—for advice on five questions. My clients have found my predictions over several years to be over 80% accurate. Send donation of \$3 to: Thelma Newcomer, 416 Pine St., Room 208, Williamsport, Penna. (P-457)

THE WAY TO SUCCESS—Release your limitations to know how to make your dreams realities. Send for booklet on "Vibration Control" with 3 weeks success treatment. \$3.00. Write: Rev. H. Hammond, Room 315, 800 N. Clark St., Chicago, Illinois. (P-459)

(Personal—Continued)

HAVE YOU A PERSONAL PROBLEM? Let me help you, with gifted information. Love offering appreciated. Write: Edson M. Cleveland, 3818 Broadway, West Palm Beach, Florida. (P-455)

Healing

ABSENT HEALING: Herman Schleifer, certified Healer will give your problems his personal attention. Associate minister of the Golden Rule Spiritualist Church. Love offering. Write to Mr. Schleifer, 1979 Walton Ave., Bronx 53, N.Y. (X-458)

DIVINE HEALING: I believe I can help you. I have been a psychic and spiritual healer for years. Certificate of healing endorsed by the Universal Spiritualist Association, Permanent resident of Camp Chesterfield, Chesterfield, Indiana. Love offering. When answering, send self-addressed, stamped envelope to: Laura M. Nelson, 410 Eastern Ave., Chesterfield, Indiana; Phone 8774. (P-458)

STELLA INVITES YOU to try her absent and personal healing treatments when all else has failed. Health, crossed conditions and all life problems. Healing is my life work. I possess dynamic powers. State problems; send self-addressed stamped envelope. Love offering. (Nothing is impossible with God.) Write Stella, 156 East 52nd St., New York 22, N.Y. or phone: Plaza 1-6985 after 12 P.M. for appointment. (P-459)

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(Continued from Page 14)

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The Ascending Path

(Continued from Page 6)

days and gave to the world his beautiful description of the heavenly realms where the Lamb is seated in all its glory.

Love all-embracing, which is divine love, can never be reached unless we attain true meekness. Any other type of love, regardless how pure and unselfish it might appear, cannot be considered as true love. If we love without having meekness we may, and more likely will, unconsciously or indirectly hurt others through our deeds, words or even through our own thoughts for as it is to be known thoughts are things and have the power to heal or hurt.

Triumphant Lamb

But meekness cannot be attained until we have conquered, at least to a certain extent, our lower nature which gives rise to cruelty, hatred, greed, lust and the like. That is why we have the symbol of the kneeling lamb or suffering one and the standing lamb typifying the triumphant one—the Lamb of the Revelation of St. John. This triumphant lamb represents man in his regenerated state, his resurrection from the dense and dead world of matter.

But why has meekness been so greatly misinterpreted, misunderstood and even ridiculed all through the ages?

It seems that this great virtue has been mostly rejected because it has been and still is confused with cowardly submission, and because there is no display of daring in it. So men scorned at the meek, rebuked them and many are the ones who persecuted them without mercy.

At the present time, the virtue of meekness is still ignored and also greatly rejected for it represents the turning of the other cheek and therefore is considered as highly impracticable in this modern world where largely prevails the law of the jungle, competition and challenge, and should not be recommended for it might invite disaster. Too many people would take advantage of the gentle ones.

It is true that since mankind's evolution has not reached its point of perfection, the meek shall suffer and suffer countless times for their patience, forgiveness and forbearance. However we are sufficiently unfolded in our consciousness to realize the true purpose of our staying in this earth and to know that this terrestrial life is a school of learning in which we must through experiences and sufferings and autodiscipline overcome the limitations of matter and transmute our whole being into a spiritual one, we must accept the fact that sooner or later, we will have to acquire and strengthen within us the virtue of meekness.

Courage and Strength

Now it seems pertinent to say that meekness demands more courage and strength and nobility of thoughts and daring than all the other virtues that we are cognizant. The true meek shall never save himself or herself from the outer world but is capable and usually even ready to lay down his or her life for the sake of God, for the sake of their fellow men. That is why Jesus was the greatest of the meek.

Only a spiritual giant can fully understand meekness but even if we only faintly realize meekness as an important step toward perfection, we are already treading the Path which will lead to the kingdom of Light—of Life Eternal—the kingdom of God.

If we are being insulted or humiliated or rebuked or condemned for anything we have done with our best intention, let us not despair for as Jesus said: "Blessed are the ones that are persecuted for righteousness sake." Again, in the Sermon on the Mount: "Blessed are the meek for they shall inherit the earth."

Let us be reminded that our kingdom, as Jesus' kingdom, is not of this world, and that our true everlasting dwelling belongs to the realm of Spirit, to the higher Spheres of expression.

Our staying in this lower Sphere of manifestation, that is the world of matter, is definitely a transient abode. Eventually its physical or gross aspect will be completely transmuted and become the New Jerusalem spoken of by St. John.

If we have not reached a certain stage of evolution or spiritual progress, how can we expect to be part of a world in which everything will be so purified, refined, rarified? Only if our vehicles have been sufficiently cleansed from all the particles of coarse matter will we be able to dwell in the City of Light.

When Jesus said: "Blessed are the meek for they shall inherit the earth," He was silently anticipating the coming era called the Golden Age and the appearance of the New Jerusalem described in the Apocalypse of St. John.

Self-Destruction

If we do not strive to acquire meekness then we remain outwardly and/or inwardly rebellious, creating within ourselves a state of turmoil, or fear, of anxiety. Aggressiveness and desires of revenge create a condition in our body which slowly poisons it and produces within the structure of the atoms of the cells of our body a desequilibrium which eventually results as cancer, attacks of the liver and other diseases.

The proud might not hurt outwardly his fellow men but is hurting them either by feelings and thoughts. That is why in the Bible it has said that in the latter days the proud shall be "abased." Human pride is a subtle form of inner rebellion. The mind loses its flexibility; the heart loses its gentleness and these are the basic conditions for men to have if they wish to spiritualize their whole body. "The heart of stone" shall be replaced by a "heart of flesh."

To the ones that overcome it shall be given a crown of glory, according to the Bible, but this process of overcoming is to be understood as a dual one. To overcome the world by enduring the sufferings inflicted on us by our fellowmen and then the sufferings which come by conquering our lower-nature.

This can be accomplished for regardless of how strenuous our efforts might be, we are constantly being watched and helped by the angels of light and our invisible helpers of the other Spheres. And the day will come when the crown of thorn will be replaced by the crown of glory. Meanwhile by acquiring and practicing the virtue of meekness, we can reach peace within, the peace of God, "which passeth all understanding." Colossians 4/7.

Dr. George Lamsa

(Continued from Page 10)

case of the Lord telling Elijah that he should drink of the brook Cherith, and said also "I have commanded the ravens to feed thee there." The word for raven "erav" is also the Aramaic word for Arab. Substituting the word Arab for raven makes the passage sensible and logical. The Arabs as a people were hospitable to fugitives and especially to those hiding from religious persecution as was Elijah.

Shade of Difference

The Aramaic language has a small vocabulary compared with the Greek. This makes it necessary to use the same word often for two or more things, and to use the same words also for different shades of meaning. In this most ancient of languages a single dot above or under a letter radically changes the meaning of the word.

These tiny dots are made by scribes who are copists, hired by rich and learned people. Owing, however, to the humidity of the climate and the nature of the ink, blots on the pages when pressed against each other. Then again the exposure of a manuscript and its careless handling make it easy for flies to light on the pages and leave marks. Also, because of lack of space, the lines are often crowded, so that a dot placed above a letter may read as though it were placed under the letter in the previous line, unless translated by one knowing well the Aramaic language.

The ax floating is another instance of a misunderstanding of the Aramaic idiom. In the sixth chapter of II Kings, an ax head is spoken of as falling into the water and the man of God, Elisha, is said to have made it swim. But what he really said to the servant who lost the borrowed ax head was, "Cut down a stick and cast it in thither," and the iron did swim. Therefore he said, "Take

it to thee." And he put out his hand and too it.

The Aramaic word for "cast" means "stick in." That is to say, Elisha stuck the stick into the hole in the ax and he brought it to the surface. The real miracle here lies in the fact the prophet was divinely guided to discover the ax head in the muddy water and to restore it to its owner.

Words not only have special meanings as in idioms, but they change their meanings from time to time which makes it difficult sometimes for a correct understanding of any type of literature in certain respects. For example, in Shakespeare's time our English word "let" meant to "prevent" rather than to "permit," as at the present time. Hamlet says, "I will make a ghost of him who lets me," meaning "prevents" me. Likewise, the word "cleave" means to "rend apart, or to cause to cling together." The word "observe" means "to see" or "to say."

If we tell a foreigner, for example, to cut down a tree and to cut it up, he is very much puzzled; just as scholars 2,000 years hence would have trouble understanding an account of the visit of King George to President Roosevelt in 1930, if the President had served the King a hot dog, and if he had eaten not only one but two! The scholars knowing about Depression from the history books would be quite right in assuming there was no other meat available, and further that the King must have had a mighty appetite indeed to have eaten two whole dogs at one meal!

Sun, Stand Still!

Perhaps the gravest misconception in the entire Old Testament and the one most contrary to scientific fact, occurs in the tenth chapter of Joshua, wherein is described how that prophet caused the sun to stand still. "Then spake Joshua to the Lord in that day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, 'Sun, stand thou still over Gibeon; and thou moon in the valley of Ajalon.' And the sun stood still and the moon stayed, until the people had avenged themselves upon their enemies."

Our torch-bearer of Biblical understanding, Dr. Lamsa, a native Aramean, tells us that for many years the children of Israel had lived in the flat desert country of Egypt where they were accustomed to see the sun rise out of the horizon in the east in the morning and set behind it in the west in the evening. During their journeys following their flight from Egypt they came to the mountainous country of the Amorites who gave battle in one of their valleys. It was here that Joshua made this momentous and un-astronomical announcement about staying the sun and the moon in their courses. The Israelites saw the sun set on the top of the mountain and reasoned that the day was over. But when the Amorites fled and the Hebrews pursued them to the top of the mountain, the latter saw the sun still high and was convinced that it had waited for them to bring the battle to a successful termination.

A few verses from the New Testament with radical changes are representative of the great

Syrian scholar's work. No references will be taken from II Peter, II, III John, Jude, or the Book of Revelation, as these are among the books and epistles that are not in the ancient Peshitta texts, but were later additions to the Bible.

The word for camel and for rope are the same in Aramaic, "gamlia." So Jesus never said that it was as difficult for a rich man to get into heaven as it would be for a camel to go through the eye of a needle, but rather that it was as difficult as it would be for a rope to go through the eye of a needle. Likewise, He never said, "Blessed are the poor in spirit," but rather, "Blessed are the poor in pride, for theirs is the kingdom of heaven."

Again, instead of saying "There was a woman which had a spirit of infirmity for eighteen years," He said, "There was a woman that was afflicted with rheumatism for eighteen years, bent down and could never straighten herself at all." The same word in Aramaic that means "spirit" means also "rheumatism."

The Aramaean would never say in the Lord's Prayer, "Lead us not into temptation for God would not do such a thing—they say, "Do not let us enter into worldliness, but deliver us from error."

Love, Not Anger

People get a better understanding of Deity from the Aramaic translation of part of the 12th chapter of John, not from our translation, "Their eyes have become blinded and their heart darkened—let them return and I will heal them." Our version reads: "God hath blinded their eyes and hardened their hearts, lest I should heal them." What a difference! Likewise the verse in Aramaic that says "He who comes to me and does not put aside his father, mother, brothers, sisters, wife, children, and even his own life, cannot be a disciple to me." Our version says, "If any man comes to me and hates not his father, etc., he cannot be my disciple."

In the English translation of the Bible, Jesus' words upon the cross, "My God, my God, why hast thou forsaken me?" as recorded in Matthew, have caused a great deal of confusion, as people see no reason why God should forsake such a wonderful person as Jesus. Luckily the Aramaic words themselves are given in our Bible, yet mis-translated! "Eli, Eli, Imana shabachthani" means, "My God, my God, for this I was kept—this was my destiny."

Words, indeed, are the soul's ambassadors, and it is the great Syrian scholar, Dr. George L. Lamsa, torch-bearer, who is responsible for lighting the hitherto obscure paths of Bible truth.

"Life is a grindstone, and whether it grinds a man down or polishes him depends on the stuff he's made of, and we often do our best work when we are cornered and challenged."

Kosmon Pioneer Bulletin

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16 NSAC Meet

PSYCHIC OBSERVER, NOVEMBER '57

(Continued from Page 1)

marks to the convention, "Moral Force." Her verbatim speech: "I have met with the state groups of your organization several times and have most pleasant memories of those meetings. I am delighted that you are having your national convention here in Maine. We hope that you enjoy your stay here."

"You may have heard that it gets pretty cold in Maine. That is true. But we have some very pretty weather not only in the summer but in this time of the year. During the past five weeks I have traveled from one end of the state to the other—from south to north—from east to west—from Kittery to Fort Kent—from Rumford to Eastport."

"It has been a very crowded schedule making two or three speeches a day and driving considerable distances between the places of those speeches. It certainly has not been a period of rest or vacation. But it has been a most enjoyable time."

"Some people ask how I do it and keep my health as they follow my busy schedule. My answer is that I like people. I like to talk with them. I like to shake their hand—to hear their views—to find out in what manner I can help them."

"I do this every fall for six weeks to two months. One of the reasons I enjoy my travel throughout the state is that at this time of the year I think the state is in its prettiest stage. The leaves start turning and the varying hues and shades of red, yellow, orange and brown sprinkled generously among the green of the tall spruce, the lacy hemlock, the full pine and the trim fir make a picture that can never really be captured beyond the eye and transferred to a painter's canvas."

Wonders of God

"This very beauty is a forceful reminder to us of the wondrous ways of the Almighty. It is a particularly appropriate reminder at this time when the scientific accomplishments of man threaten the ultimate destruction of the world and all life on it—at this time when too much stress, emphasis and value is being placed on physical force—and too little attention and effort given to moral force—to spiritual force."

"Throughout the struggle between the God-fearing people of the west and the Godless dictators of Russia, we have had the solace and confidence that the moral force—the spiritual force—has been on our side. We have been ever confident that no matter how great the struggle and how great the discouragement and sacrifices—that in the end God's way would prevail and that might did not make right."

Might Is Right?

"The other night I heard a commentator on the radio express great sorrow and say that the success of Russia in launching its Red Moon and its reported success in developing an intercontinental ballistic missile raised serious question as to whether there could now be continuing faith that good will prevail. In effect, without using the words, he was wondering if might would make right—if, at long last, physical force had overcome moral force."

"Here was something very sad to me for I know this man. Not well—but well enough to know that he is a good man—a God-fearing and respecting man—a very intelligent and respected man himself. It was as though his spirit had been taken from him—as though he was beginning to give up—not in his belief in God—but rather in his confidence that moral force could prevail."

"Yes, this was something very sad to me for this was a man of strong moral fibre who was confiding the weakening of his faith. For if the stunning Russian scientific accomplishments are enough to so effect him, what then will they do to men of lesser faith and weaker moral fibre?"

"Had there been a two-way radio communication system for me to speak to him at the time of his broadcast, I would have called his attention to the fact that the very history of the world has been the struggle between good and bad—between the materialistic and the spiritual—between physical force and moral force—and that always

Members of the Morris Pratt Institute Association



SPIRITUALIST COLLEGE is the ultimate goal of these members of the Morris Pratt Institute Association. Pictured during a meeting held at the NSAC convention are: back row, Lester Miller, president; Robert Macdonald, Arthur Myers, H. Gordon Burroughs, William Hubbard, Clyde Dibble, Peter Evert and Emil Reichel; seated: Orliss Ballmer, Jeannett Knepprath, secretary-treasurer; Maude Smith, Dr. Victoria Barnes, vice president; Fanchione Harwood Dorsch and John H. Cuddy.

eventually moral force prevailed over physical force.

"There have been times before when the spirit and the confidence of men have been understandably shaken. There was the crucifixion of Jesus Christ. There were the times when the Christians were thrown to the lions by the Romans. There were the times when barbarians like the Huns and the Tartars ruled the world."

"But right finally prevailed. For there was the resurrection of Christ—and there was the emancipation of the Christians—and there was the overthrow of the Huns and the Tartars. Moral force ultimately did prevail over physical force."

"Skeptics might say to me, 'But this time is different for there has never been such concentration of physical force before and with Godless men combining that physical force with their conquest of space, how can there be any hope to stop them?'

"My answer would be that placed in the proper reference and perspective of the time, relatively the same thing has been said before many times in the history of the world. Many times before, some men, judging from what they knew at the time, were just as pessimistic.

"If we have reached the point where physical force has become so great that moral force cannot prevail against the materialistic, then so surely we will have reached the point where man is bent upon self-destruction."

What Is Ultimate?

It would appear that man possesses the potential power of this self-destruction—of destroying the world he lives in. If he is so bent upon self-destruction, while it would appear that physical force has made the first triumph—would it really have?

"It would not—for in the end, moral force would have prevailed for a world controlled by physical force would have no place in the eyes of God and the evil arrayed against moral force would have destroyed itself. In other words, a world destroyed by physical force would be nothing less than a suicide of evil."

"For while the material things would have been destroyed—while our bodies would have been destroyed—the spirit would have survived—our souls would have survived."

"Should men of evil conquer our world with physical force and subjugate us to slavery because we let materialistic desires intimidate

us into cowardice, would this world be worth living on? Would materialistic life be so precious that we would be willing to sell our souls to save our bodies? Would we then have anything to live for?"

"I do not share the gloom and pessimism that prevails in some quarters. I am confident that moral force will again prevail. For it seems to me that as nations of the world gain equal potential physical power a statement is caused which may very well work for the peace of the world."

"What I am saying is that the amassing of great physical force may inadvertently serve to strengthen the power of moral force and bring men to their sensibilities and realization that the use of force and war can serve only to destroy the world and everyone including themselves."

"I am confident that the United States in its leadership of moral force in the world will continue to match and ultimately excel every development of physical force by Russia. We will not do it easily. It will be hard. But if we are not up to the task, then we will not have served the cause of God to do everything within our power to make moral force supreme and triumphant."

"Let us pray that the developments of our time will lead men first to the inescapable logic that physical force and war are not the way to settle differences but will lead only to destruction of the world—and that then after the recognition and realization of that logic that men will take the next step to negotiate among themselves in the strength of mutual understanding and goodwill to each other."

"We are near the crossroads on this—with one road leading to the triumph of reason and good and permanent peace and good will among men—and the other road leading to the triumph of aggression and ultimate world destruction. Let us pray that we take the road of reason and peace."

"For those who keep the faith, even the road of world destruction cannot destroy the spirit and the soul. Atomic bombs—hydrogen bombs—space moons—are but nothing when compared to the spirit that lives on forever."

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